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THE PILGRIM's PROGRESS, FROM This WORLD, to that which is to COME:

Delivered under the SIMILITUDE of a

DREAM.

IN THREE PARTS.

WHEREIN ARE SET FORTH

The Manner of his ſetting out; the ſeveral Dangers and Difficulties he met with in his Journey; and the many Victories he obtained over the World, the Fleſh, and the Devil; together with his happy arrival at the Celeſtial City.

By JOHN BUNYAN.

HOSEA xii. 10. *I have uſed Similitudes.*

A NEW EDITION.

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THE

AUTHOR'S APOLOGY

FOR HIS

BOOK.

WHEN at the first I took my pen in hand,
This for to write, I did not understand
That I at all should make a little book
In such a mode: nay, I had undertook
To make another; which, when almost done,
Before I was aware, I this began.

And thus it was: I writing of the way
And race of saints in this our gospel day,
Fell suddenly into an allegory
About their journey, and the way to glory,
In more than twenty things, which I set down:
This done, I twenty more had in my crown:
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay, then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The book that I already am about.
Well, so I did; but yet I did not think
To shew to all the world my pen and ink
In such a mode; I only thought to make
I knew not what, nor did I undertake

The

Thereby to please my neighbour; no, not I,
I did it my own self to gratify.

Neither did I but vacant seasons spend
In this my scribble; nor did I intend
But to divert myself in doing this,
From worse thoughts which make me do amiss.
Thus I set pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pull'd, it came; and so I penn'd
It down; until it came at last to be,
For length and breadth, the bigness which you see.

Well, when I had thus put my ends together,
I shew'd them to others, that I might see whether
They would condemn them, or them justify:
And some said, Let them live, some, Let them die:
Some said, John, print it; others said, Not so;
Some said, it might do good; others said, No.

Now I was in a strait, and did not see
Which was the best thing to be done by me;
At last I thought, since ye are thus divided,
I print it will; and so the case decided.
For thought I, some I see would have it done,
Though others in that channel do not run.
To prove then who advised for the best,
Thus I thought fit to put it to the test.

Yea so commixes both, that in their fruit
None can distinguish this from that; they suit
Her well when hungry; but if she be full,
She spues out both, and makes their blessing null.

You see the ways the fisherman doth take
To catch the fish; what engines he doth make?
Behold! he now engageth all his wits,
Also his snares, lines, angles, hooks and nets!
Yet fish there be, that neither hook nor line,
Nor snare, nor net, nor engine can make thine:
They must be groped for, and be tickled too,
Or they will not be catch'd, whate'er you do.

How does the fowler seek to catch his game
By divers means? All which one cannot name:
His guns, his nets, his lime-twigs, light and bell:
He creeps, he goes, he stands: yea, who can tell
Of all his postures? Yet there's none of these
Will make him master of what fowls he please.
Yea, he must pipe and whistle to catch this;
Yet if he does so that bird he will miss.
If that a pearl in a tond's head dwell,
And may be found too in an oyster shell,
If things that promise nothing do contain
What better is than gold, who will disdain,
That have an inkling of it there to look,
That they may find it? Now, my little book
(Though void of all these paintings that may make
It with this or the other man to take)
Is not without those things that do excel
What do in brave but empty notions dwell.
Well, yet I am not fully satisfy'd
That this your book will stand, when soundly try'd.

Why what's the matter? It is dark: What tho'?
But it is feign'd: What of that I tro'?
Some men, by feign'd words, as dark as mine,
Make truth to spangle, and its rays to shine;
But they want solidness. Speak man thy mind:
They drown the weak, metaphors make us blind.

Solidity, indeed, becomes the pen
Of him that writeth things divine to men:
But must I needs want solidness, because
By metaphors I speak? Were not God's laws
His gospel laws, in older times held forth
By types, shadows, and metaphors? Yet loth
Will any sober man be to find fault
With them, lest he be found for to assault
The highest wisdom; No, he rather stoops,
And seeks to find out by what pins and loops,

By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God speaketh to him; and happy is he
That finds the light and grace that in them be.

Be not too forward therefore to conclude
That I want solidness, that I am rude:
All things solid in shew not solid be;
All things in parable despise not we,
Lest things most hurtful lightly we receive;
And things that good are of our souls bereave.

My dark and cloudy words they do but hold
The truth, as cabinets inclose the gold.

The prophets used much by metaphors
To set forth truth: Yea, whoso considers
Christ, his apostles too, shall plainly see,
That truths to this day in such mantles be.

Am I afraid to say, that holy writ,
Which for its style and phrase puts down all wit,
Is every where so full of all these things,
(Dark figures, allegories?) yet there springs
From that same book, that lustre, and those rays
Of light, that turns our darkest night to days.

Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any: Yea, and let him know

ut forth my matter in another dress?
r, that I had in things been more express?
o those that are my betters, (as is fit,)
hree things let me propound, then I submit.

1. I find not that I am deny'd the use
f this my method, so I no abuse
ut on the words, things, readers, or be rude
n handling figure or similitude.
n application; but all that I may
eek the advance of truth this or that way,
enied did I say? Nay, I have leave,
Examples too, and that from them that have
od better pleased by their words or ways.
han any man that breatheth now-a-days)
hus to express my mind, thus to declare
Things unto thee most excellent that are.

2. I find that men (as high as trees) will write
Dialogue-wise; yet no man doth them slight
For writing so: Indeed if they abuse
Truth, cursed be they, and the craft they use
To that intent: but let the truth be free
To make her sallies upon thee and me,
Which way it pleaseth God: For who knows how,
Better than he that taught us first to plough,
To guide our minds and pens for his design?
And he makes base things usher in divine.

3. I find that Holy Writ, in many places,
Hath semblance with this method, where the cases
Do call for one thing to set forth another;
Use it I may then, yet nothing smother
Truth's golden beams; nay, by this method may
Make it cast forth its rays as light as day,

And now, before I do put up my pen,
I'll shew the profit of my book, and then
Commit both me and it into that hand
That pulls the strong down, and makes weak ones stand.
This book it chasteth out before thine eyes
The man that seeks the everlasting prize.
It shews you whence he comes, whither he goes,
What he leaves undone, also what he does;
It also shews you how he runs, and runs
'Till he unto the gate of glory comes.

It shews too who set out for life amain,
As if the lasting crown they would obtain:
Here also you may see the reason why
They lose their labour, and like fools do die.

Thi

This book will make a traveller of thee,
If by its counſel thou wilt ruled be;
It will direct thee to the holy land.
If thou wilt its direction underſtand;
Yea, it will make the ſlothful, active be,
The blind alſo delightful things to ſee.

Art thou for ſomething rare and profitable?
Or wouldſt thou ſee a truth within a fable?

Art thou forgetful? Or wouldſt thou remember
From new year's day to the laſt of December?
Then read my fancies, they will ſtick like burs.
And may be to the helpleſs comforters.

This book is writ in ſuch a dialect,
As may the minds of liſtleſs men affect;
It ſeems a novelty, and yet contains
Nothing but ſound and honeſt goſpel ſtrains.

Wouldſt thou divert thyſelf from melancholy;
Wouldſt thou be pleaſant, yet be far from folly;
Wouldſt thou read riddles and their explanation:
Or elſe be drowned in thy contemplation;
Doſt thou love picking meat; or wouldſt thou ſee.
A man i'th clouds, and hear him ſpeak to thee;
Wouldſt thou be in a dream, and yet not ſleep;
Or wouldſt thou in a moment laugh and weep;
Or wouldſt thou loſe thyſelf and catch no harm,
And find thyſelf again without a charm;
Wouldſt read thyſelf, and read, thou know'ſt not what.

THE

ILGRIM's PROGRESS,

Under the SIMILITUDE of a

D R E A M.

AS I walked through the wilderness of this world, I lighted on a certain place, where was a den, and laid me down in that place to sleep: and as I slept *The gaol.* dreamed a dream. I dreamed, and behold, *I saw a an clothed with rags, standing in a certain place, with his face orn his own house, a book in his hand, and a great burden upon s back*, Isa. lxiv. 6. Luke xvi. 33. Psa. xxxviii. 4. Heb. ii. 2. cts xiv. 31. I looked, and saw him open the book and read erein; and as he read, he wept and trembled; and not being ble longer to contain, he brake out with a lamentable cry, saying, *What shall I do?* Acts ii. 37.

In this plight therefore he went home, and refrained himself s long as he could, that his wife and children should not perceive his distress: but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his wife and children; and thus he began to talk to them: O my dear wife, said he. and you the children of my bowels, I your dear friend am in myself undone, by reason of a burden that lieth hard upon me. Moreover I am certainly informed that this our city will be burnt with fire from heaven: *This World.* in which fearful overthrow, both myself, with thee, my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape be found, whereby we may be delivered. At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought some frenzy distemper had got into his head; therefore it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed: but the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; he told him worse and worse; he also set to talking to them again; but they began to be hardened, They also thought to drive away his distemper by harsh and surly carriage to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect them. Wherefore he began

gan to retire himſelf to his chamber, to pray for and pity the and alſo to condole his own miſery. He would alſo walk f tarily in the fields. ſometimes reading and ſometimes prayi and thus for ſome days he ſpent his time.

Now, I ſaw, upon a time, when he was walking in the fie that he was (as he was wont) reading in his book, and gre diſtreſſed in his mind; and as he read, he burſt out, as he done before, crying, *What ſhall I do to be ſaved?* Acts : 30, 31.

ow also that he looked this way and that way, as if he
d run; yet he stood still, because (as I perceived) he could
ll which way to go. I looked then, and saw a man named
gelist coming to him, and asking, Wherefore dost thou cry?
answered, Sir, I perceive by the book in my hand, that I
ondemned to die, and after that to come to judgment;
find that I am not willing to do the first, nor able to do
cond, Heb. ix. 27. Job xvi. 21. Ezek. xxii. 14.
en said Evangelist, why not willing to die, since this life is
ded with so many evils? The man answered, because I
hat this burden that is upon my back will sink me lower
he grave, and I shall fall into Tophet, Isa. xxx. 3. And,
f I be not fit to go to prison, I am not fit to go to judgment,
om thence to execution; and the thoughts of these things
me cry.
en said Evangelist, If this be thy condition, Why standest
still? He answered, Because I know not whither to go.
he gave him a parchment roll, and there was written
, *Fly from the wrath to come*, Matth. iii. 7.
e man therefore read it, and looking upon Evangelist ve-
efully, said, Whither must I fly? Then said Evangelist,
ng with his finger over a very wide field, Do you see yon-
icket-gate? Matth. vii. 13. The man said,
Then said the other, Do you see yonder *Christ, and the*
light? Psalm cxix. 105. 2 Peter i. 19. He *way to him,*
think I do. Then said Evangelist, keep *cannot be found*
ght in your eye, and go up directly thereto, *without the*
thou see the gate; at which, when thou *word.*
ist, it shall be told thee what thou shalt do.
w in my dream that the man began to run. Now he had
n far from his own door, but his wife and children per-
g it, began to cry after him to return; but the man put
gers into his ears, (Luke xiv. 26.) and ran on, crying,
life! eternal life! So he looked not behind him, but fled
is the middle of the plain, Gen. xix. 17.
neighbours also came out to see him run, and as he ran,
mocked, others threatened, and some cried after him to
; and among those that did so, there were two that were
ed to fetch him back by force. The name of the one was
ate and the name of the other *Pliable*. Now by this time
n was got a good distance from them; but however they
resolved to pursue him, which they did, and in a little
hey overtook him. Then said the man, Neighbours,
fore are ye come? They said, To persuade you to go back
s; but he said, That can by no means be: You dwell
e) in the city of Destruction, (the place also where I was
I see it to be so; and dying there, sooner or later you
k lower than the grave, into a place that burns with fire
brimstone. Be content good neighbours, and go along with
What, said Obstinate, and leave our friends and our com-
behind us!
said *Christian*, (for that was his name,) because that all
you shall forsake, is not worthy to be compared with a

little

little of that which I am seeking to enjoy: (2 Cor. iv. 18.) and if you will go along with me, and hold it, you shall fare as I myself; for where I go there is enough and to spare, Luke xv. 17. Come away and prove my words.

Obst. What are the things you seek, since you leave all the world to find them.

Chr. I seek an inheritance incorruptible, undefiled, and that fadeth not away, 1 Pet. i. 4. Heb. xi. 16 *And it is laid up in heaven and safe there, to be bestowed at the time appointed, on them that diligently seek it*: Read it so, if you will, in my book.

Obst. Tush, said Obstinate, away with your book: Will you go back with us, or no?

Chr. No, not I, said the other; because I have put my hand to the plough. Luke ix. 62.

Obst. Come, then, neighbour Pliable, let us turn again, and go home without him. There is a company of these crazy-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men who can render a reason.

Pli. Then said Pliable, do not revile; if what the good Christian says, is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.

Obst. What! more fools still? Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

Chr. Nay, but do thou come with thy neighbour Pliable; there are such things to be had which I spoke of, and many more glories besides; if you believe not me, read here in this book, and for the truth of what is expressed therein, behold all is confirmed by the blood of him that made it. Heb. ix. 17, 18, 19, 20.

Pli. Well, neighbour Obstinate, (said Pliable) I begin to come

Pli. And do you think that the words of your book are certainly true?

Chr. Yes, verily, for it was made by him that cannot lie. Tit. i. 2.

Pli. Well said, what things are they?

Chr. There is an endless kingdom to be inhabited, and everlasting life to be given us; that we may inhabit that kingdom for ever. Isa. xlv. 17. John x. 27, 28, 29.

Pli. Well said, and what else?

Chr. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven. 2 Tim. iv. 8. Rev. xxii. 5. Matth. xiii. 43.

Pli. This is very pleasant; and what else?

Chr. There shall be no more crying nor sorrow; for he that is owner of the place will wipe away all tears from our eyes. Isa. xv. 8. Rev. vii. 16, 17. and xxi. 4.

Pli. And what company shall we have there?

Chr. There we shall be with seraphims and cherubims, creatures that will dazzle our eyes to look on them: (Isa vi. 2. 1 Thess. iv. 16, 17. Rev. v. 11.) there also we shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy, every one walking in the sight of God, and standing in his presence with acceptance for ever: In a word, there we shall see the elders with their golden crowns; there we shall see the holy virgins with their golden harps; there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place: all well, and clothed with immortality as with a garment, Rev. iv. 4. chap 1, 2, 3, 4. John xii. 25. 2 Cor. v. 2, 3, 5

Pli. The hearing of this is enough to ravish one's heart; but are these things to be enjoyed? How shall we get to be sharers thereof?

Chr. The Lord, the governor of the country, hath recorded that in this book; the substance of which is, if we be truly willing to have it, he will bestow it upon us freely, Isa. lv. 1, 2. John vii. 37. and vi. 37. Rev. xxi. 6. and xxii. 17.

Pli. Well, my good companion, glad am I to hear of these things: come on, let us mend our pace.

Chr. I cannot go so fast as I would, by reason of this burden that is on my back

Now I saw in my dream, that just as they had ended this talk they drew nigh to a very miry slough that was in the midst of the plain, and they being heedless, did both fall suddenly into the bog. The name of the slough was *Despond*. Here therefore they wallowed for a time, being grievously bedaubed with dirt and Christian, because of the burden that was on his back, began to sink in the mire.

Pli. Then said Pliable. Ah! neighbour Christian, where are you now?

Chr. Truly, said Christian, I do not know.

Pli. At this Pliable began to be offended, and angrily said to his fellow, is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out

again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house; so away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the slough of Despond alone; but still he endeavoured to struggle to that side of the slough that was farthest from his own house, and next to the wicket-gate; the which he did, but could not get out because of the burden that was upon his back: but I beheld in my dream, that a man whose name was *Help*, came to him, and asked him, What he did there?

Chr. Sir, said Christian, I was bid to go this way, by a man called *Evangelist*, who directed me also to yonder gate, that I might escape the wrath to come. And as I was going thither I fell in here.

The promises.

Help. But why did you not look for the steps?

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help. Then, said he, give me thy hand. So he gave him his hand, and he drew him out, set him upon sound ground, and bade him go on his way. Psalm xl. 2.

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate, is it, that this place is not mended, that poor travellers might go thither with more security? And he said unto me, This miry slough is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the *Slough of Despond*; for still as the sinner is awakened about his

What makes the slough of Despond.

the steps be there; but the ground is good when they are once got in at the gate. 1 Sam. xii. 23.

Now I saw in my dream, that by this time Pliable was gone home to his house. So his neighbours came to visit him; and some of them called him wise man for coming back, and some of them called him fool for hazarding himself with Christian; others again did mock at his cowardliness; saying, Surely, since you began to venture, I would not have been so base to have given out for a few difficulties: So Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

Now as Christian was walking solitarily by himself, he espied one afar off, crossing over the field to meet him, and their hap was to meet just as they were crossing the way to each other. The gentleman's name that met him was Mr. *Worldly Wiseman*, he dwelt in the town of Carnal Policy, a very great town, and also hard by from whence Christian came. This man, then meeting with Christian, and having some knowledge of him, (for Christian's setting forth from the city of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in some other places,) Mr. Worldly Wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

World. How now, good fellow, whither away after this burdened manner?

Chr. A burdened manner, indeed, as ever I think poor creature had! And whereas you ask me, Whither away? I tell you, Sir, I am going to yonder wicket-gate before me; for there, as I am informed, I shall be put in a way to be rid of my heavy burden.

World. Hast thou a wife and children?

Chr. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none. 1 Cor. vii. 29.

World. Wilt thou hearken to me if I give thee counsel?

Chr. If it be good I will; for I stand in need of good counsel.

World. I would advise thee then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee till then.

Chr. That is that which I seek for, even to be rid of this heavy burden: but get it off myself I cannot: nor is there a man in our country that can take it off my shoulders; therefore I am going this way as I told you, that I may be rid of my burden.

World. Who bid thee go this way to be rid of thy burden?

Chr. A man that appeared to me to be a very great and honourable person: His name, as I remember, is *Evangelist*.

World. Beshrew him for his counsel! there is not a more dangerous and troublesome way in the world, than is that into which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something (as I perceive) already; for I see the dirt of the slough of Despond is on

on thee; but that slough is the beginning of the sorrows that do attend those that go on in that way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and in a word, death, and what not? These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger.

Chr. Why, Sir, this burden upon my back is more terrible to me than all these things which you have mentioned: nay, methinks I care not what I meet in my way, if so be I can also meet with deliverance from my burden.

The frame of the heart of a young Christian.

World. How camest thou by thy burden at first?

Chr. By reading this book in my hand.

World. I thought so; and it has happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions: which distractions do not only unman men, (as thine I perceive have done thee,) but they run them upon desperate ventures to obtain they know not what.

Chr. I know what I would obtain; it is ease from my heavy burden.

World. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially, since, (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into; yea, and the remedy is at hand. Besides, I will add, that instead of these dangers, thou shalt meet with much safety, friendship and content.

Chr. Pray, Sir, open this secret to me.

World. Why, in yonder village, (the village is named *Morality*) there dwells a gentleman whose name is *Legality*, a very

Chr. Yes, very well.

World. By that hill you must go, and the first house you come to is his.

So Christian turned out of his way to go to Mr. Legality's house for help: But behold when he was got now hard by the hill, it seemed so high, and also that side of it which was next the way side did hang so much over, that Christian was afraid to

venture further, lest the hill should fall on his head; wherefore there he stood still, and knew not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill that made Christian afraid that he should be burned, (Exod. xix. 18, 19. Heb. xii 21.) here therefore he did sweat and quake for fear. And now he began to be sorry that he had taken Mr Worldly Wiseman's counsel; and with that he saw Evangelist coming to meet him; at the

ſight alſo of whom he began to bluſh for ſhame. So Evangeliſt drew nearer and nearer; and coming up to him, he looked upon him with a ſevere and dreadful countenance, and thus began to reaſon with Chriſtian.

Evan. What doſt thou here, Chriſtian? ſaid he. At which word Chriſtian knew not what to anſwer; wherefore at preſent he ſtood ſpeechleſs before him. Then ſaid Evangeliſt farther, Art not thou the man that I found crying without the walls of the city of Deſtruction?

Evangeliſt reaſons afreſh with Chriſtian.

Chr. Yes, dear Sir, I am the man.

Evan. Did not I direct thee the way to the little wicket gate?

Chr. Yes, dear Sir, ſaid Chriſtian.

Evan. How is it then that thou art ſo quickly turned aſide? For thou art now out of the way.

Chr. I met with a gentleman ſo ſoon as I had got over the ſlough of Deſpond, who perſuaded me that I might, in the village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a gentleman, and talked much to me, and got me at laſt to yield; ſo I came hither: But when I beheld this hill, and how it hangs over the way, I ſuddenly made a ſtand leſt it ſhou'd fall on my head.

Evan. What ſaid that gentleman to you?

Chr. Why he aſked me whither I was going? and I told him.

Evan. And what ſaid he then?

Chr. He aſked me if I had a family? and I told him: But ſaid I, I am ſo loaded with the burden that is on my back, that I cannot take pleaſure in them as formerly.

Evan. And what ſaid he then?

Christian fell down at his foot as dead, crying, Wo is me
undone! At the sight of which, Evangelist caught him
right hand, saying, *All manner of sin and blasphemies shall
ven unto men*, Matth. xii. *Be not faithless but believing*,
ii. Then did Christian a little revive, and stood up,
ng as at first before Evangelist.

Evangelist proceeded, saying, Give more earnest heed
hings that I shall tell thee of. I will now shew thee who
hat deluded thee, and who it was also to whom he sent
The man that met thee is one Worldly Wiseman, and
is so called, partly because he savoureth only the doctrine
world; therefore he always goes to the town of Morality
ch; and partly because he loveth that doctrine best; for
h him from the cross; and because he is of this carnal
, therefore he seeketh to pervert my ways, though right.
ere are three things in this man's counsel that thou must
abhor.

is turning thee out of the way.

is labouring to render the cross odious to thee.

nd his setting thy feet in that way that leadeth unto the
tration of death.

ou must abhor his turning thee out of the way, yea, and
wn consenting thereto: because this is to reject the coun-
ood for the sake of the counsel of a Wordly Wiseman,
ord says, *Strive to enter in at the strait gate*, Luke xiii.
e to which I send thee; *For strait is the gate that leadeth
fe, and few there be that find it*, Mat. vii. 13, 14. From
le wicket gate, and from the way thereto, hath this wick-
turned thee, to the bringing of thee almost to destruction;
erefore his turning thee out of the way, and abhor thyself
rkening to him.

hou must abhor his labouring to render the cross odious to
for thou art to *prefer it before the treasures of Egypt*, Heb.
26. Besides, the King of glory hath told thee, *That he
ll save his life shall lose it*: Mark viii. 35. John xii. 25.
. 39. *And he that comes after him and hates not his father
her, and wife, and children, and brethren and sisters; yea
own life also, he cannot be my disciple*, Luke xiv. 26. I
efore, for a man to labour to persuade thee that, that
thy death, without which the truth hath said, thou cannot
ernal life, this doctrine thou must abhor.

ou must hate his setting thy feet in the way, that leadeth
administration of death. And for this thou must consider
n he sent thee, and also how unable that person was to
thee from thy burden.

whom thou wast sent for ease being by name *Legality*,
21, to 27. is the son of the bond-woman which now is,
bondage with her children, and is, in a mystery this
inai, which thou hast feared will fall on thy head. Now,
h her children are in bondage, how canst thou expect by
be made free? This Legality, therefore, is not able to
free from thy burden. No man was as yet ever rid of
en by him: no, nor ever is like to be; Ye cannot be
justified

justified by the works of the law, for by the deeds of the law man can be rid of his burden; therefore Mr. Worldly Wiseman is an alien, and Mr. Legality a cheat: and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me there is nothing in all this noise that thou hast heard of those sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor Christian stood that made the hair of his flesh stand up: The words were thus pronounced, *As many as are of the work of the law are under the curse: for it is written, cursed is every one that continueth not in all things that are written in the book of the law to do them,* Gal. iii. 10.

Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. Worldly Wiseman; still calling himself a thousand fools for hearkening to his counsel: he also was greatly ashamed to think, that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way. This done, he applied himself again to Evangelist, in words and sense as follows:

Christian enquires if he may be yet happy.

Chr. Sir, what think you? Are there hopes? May I now go back, and go up to the wicket gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry, I have hearkened to this man's counsel: But may my sin be forgiven.

Evan. Then said Evangelist to him, Thy sin is very great; for by it thou hast committed two evils; thou hast

hr. Here is a poor burdened ſinner: I come from the city of ſtruction, and am going to mount Sion, that I may be deli-red from the wrath to come: I would therefore, Sir ſince I informed that this gate is the way thither, know if you are ling to let me in?

ood. I am willing with all my heart, ſaid he; and with that opened the gate.

So when Chriſtian was ſtepping in, the other gave him a pull. en ſaid Chriſtian, What means that? the other told him, A le diſtance from this gate, there is erected a ſtrong caſtle of ich Beelzebub is the captain; From thence both he, and they tare with him, ſhoot arrows at thoſe that come up to this gate, appily they may die before they can enter in.

Then ſaid Chriſtian, I rejoice and tremble. So when he was in, the man at the gate aſked him who directed him thither.

Chr.

Chr. Evangelist bid me come hither and knock (as I did;) and he said, that you, Sir, would tell me what I must do.

Good. An open door is before thee, and no man can shut it.

Chr. Now I begin to reap the benefits of my hazards.

Good But how is it that you came alone?

Chr. Because none of my neighbours saw their danger as I saw mine.

Good. Did any of them know of your coming?

Chr Yes, my wife and children saw me at the first; and called after me to turn again: also some of my neighbours stood crying and calling after me to return; but I put my fingers in mine ears, and so came on my way.

Good. But did none of them follow you to persuade you to go back?

Chr. Yes, both Obstinate and Pliable: But when they saw that they could not prevail. Obstinate went railing back: but Pliable came with me a little way.

Good. But why did he not come through?

Chr. We indeed came both together, until we came to the slough of Despond into the which we also suddenly fell: And then was my neighbour Pliable discouraged, and would not adventure farther. Wherefore, getting out again on that side next to his own house, he told me, I should possess the brave country alone for him. So he went his way, and I came mine: He after Obstinate, and I to this gate.

Good. Then said Goodwill, Alas, poor man! is the celestial glory of so small esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it.

Christian accuseth himself.

Chr. Truly, said Christian, I have said the truth of Pliable, and if I should also say all the truth of myself, it will appear there is little diffe-

y have done before they come hither. They in no wise
: out; John vi. 37. and therefore, good
n come a little way with me, and I will *Christian is comforted again.*
see about the way thou must go. Look
thee; dost thou see this narrow way?
he way thou must go: It was cast up by the patriarchs,
ts, Christ, and his Apostles; and it is as straight as a rule
ce it; This is the way thou must go.
But said Christian, are there no turnings nor windings, by
stranger may lose his way?
, Yes, there are many ways, but down upon this; and
e crooked and wide: But thus thou mayest distinguish the
om the wrong, the right only being straight and narrow,
vii. 14.
I saw in my dream, that Christian asked him further, If
d not help him off with the burden that was upon his back?
et he had not got rid thereof, nor could be by any means
f without help.
ld him, As to thy burden, be content to bear it, until
mest to the Place of Deliverance; for there it will fall
y back itself.
Christian began to gird up his loins, and to address him
his Journey. So the other told him, That by that he was
e distance from the gate, he would come at the house of
erpreter, at whose door he should knock, and he would
im excellent things. Then Christian took leave of his
and he again bid him God speed.
he went on till he came to the house of the Interpreter,
he knocked over and over; at last one came to the door,
ed who was there?
Sir, here is a traveller, who was bid by an acquaintance
good man of this house, to call here for my profit; I would
e speak with the master of the house. So he called for
ter of the house, who, after a little time came to Christi-
asked him what he would have?
Sir, said Christian, I am a man that am come from the
Destruction and am going to Mount Sion; and I was told
man that stands at the gate, at the head of this way, that
ed here, you would shew me excellent things, such as
e a help to me in my journey.
Then said the Interpreter, Come in; I will shew thee
ich will be profitable unto thee. So he commanded his
light a candle, and bid Christian follow him:
had him into a private room, and bid his *Illumination.*
en a door; the which when he had done,
n saw the picture of a very grave person hung up against
: and this was the fashion of it; it had eyes lifted up to
the best of books in his hand, the law of truth was writ-
n his lips, the world was behind his back; it stood as if
ed with men, and a crown of gold did hang over his head.
Then said Christian, what meaneth this?
The man whose picture this is, is one of a thousand:

He can beget children, travail in birth with children, and them when they are born (1 Cor. iv. 15. Gal. iv. 19.) And w as thou feeſt him with his eyes lift up to heaven, the beſt of l in his hand, and the law of truth was writ on his lips; it is to thee, that his work is to know and unfold dark things to ſin even as alſo thou ſeeſt him ſtand as if he pleaded with men. whereas thou ſeeſt the world as caſt behind him, and that a c hangs over his head, that is to ſhew thee that ſlighting and (ſing the things that are preſent, for the love that he hath maſter's ſervice, he is ſure, in the world that comes next, to glory for his reward. Now, ſaid the Interpreter, I have ſh thee this picture firſt, becauſe the man whoſe picture this the only man whom the Lord of the place whither thou a ing, hath authoriſed to be thy guide in all difficult places mayſt meet with in the way: Wherefore take good he what I have ſhewed thee, and bear well in thy mind what haſt ſeen, leſt in thy journey thou meet with ſome that pr ete lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very parlour that was full of duſt, becauſe never ſwept; the whi ter he had reviewed a little while, the Interpreter called man to ſweep: Now, when he began to ſweep, the duſt l ſo abundantly to fly about, that Chriſtian had almoſt thef been choaked. Then ſaid the Interpreter to a damſel that by, Bring hither the water and ſprinkle the room: the when ſhe had done, it was ſwept and cleanſed with pleaſure

Chr. Then ſaid Chriſtian, what means this;

Inter. The Interpreter anſwered, This parlour is the he a man that was never ſanctified by the ſweet grace of the go the duſt is his original ſin, and inward corruptions that hav filed the whole man. He that began to ſweep at firſt is the but ſhe that brought water, and did ſprinkle it, is the G

The Interpreter answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now: but Patience is willing to wait.

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet; the which he took up, and rejoiced therein, and withal laughed Patience to scorn: but I beheld but a while, and he had lavished all away, and had nothing left him but rags.

Chr. Then said Christian to the Interpreter, Expound the matter more fully to me.

Inter. So he said, These two lads are figures; Passion, of the men of this world, and Patience, of the men of that which is to come; for, as here thou seest, Passion will have all now this year; that is to say, in this world; so are the men in this world; they must have all their good things now, they cannot stay till next year; that is, until the next world, for their portion of good. That proverb, A bird in the hand is worth two in the bush, is of more authority with them than are all the divine testimonies of the good of the world to come. But as thou sawest, that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world. *The matter expounded.*

Chr. Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other has nothing but rags.

Inter. Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last: for first must give place to last, because last must have its time to come; but last gives place to nothing; for there is not another to succeed: he therefore that hath his portion first, must have time to spend it but he that hath his portion last, must have it lastingly; therefore it is said of Dives, *In thy life time thou receivest thy good things and likewise Lazarus evil things; but now he is comforted, and thou art tormented*, Luke vi.

Chr. Then I perceive it is not best to covet things that are now, but to wait for things to come.

Inter. You say truth; *For the things that are seen are temporal, but the things that are not seen are eternal*: But though this be so, yet since things present, and our fleshly appetites are such near neighbours one to another; and again, because things to come, and carnal sense, are such strangers one to another; therefore it is that the first of these so suddenly fall into amity, and that distance is so continually between the second, Cor. iv. 18.

Then I saw in my dream that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall and one standing by it, always casting much water upon it, to quench it: yet did the fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This fire is the work of g that is wrought in the heart: he that cast water into it, to e guish and put it out, is the devil; but in that thou seest the notwithstanding burn higher and hotter, thou shalt also see reason of that. So he had him about to the backside of the w where he saw a man with a vessel of oil in his hand, of the w he did also continually cast (but secretly) into the fire.

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continu with the oil of his grace maintains the work already begun in heart: by the means of which, notwithstanding what the d can do, the souls of his people prove gracious still. And in thou saweſt, that the man stood behind the wall to maintain fire; this is to teach thee, that it is hard for the tempted to how this work of grace is maintained in the soul. 2 Cor. xii.

I saw also, that the Interpreter took him again by the h and led him into a pleasant place, where was built a stately lace, beautiful to behold; at the sight of which Christian greatly delighted; he saw also upon the top thereof certain p sons, walking, who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him, and led him up towards door of the palace; and behold at the door stood a great com ny of men, as desirous to go in, but durst not. There also s man at a little distance from the door, at a table side, wi book, and his inkhorn before him, to take the name of him should enter therein: he saw also, that in the door-way, st many men in armour to keep it, being resolved to do the m that would enter, what hurt and mischief they could. Now

the man, to look on, seemed very sad; he
his eyes looking down to the ground, his
olded together, and he sighed as if he would
is heart. Then said Christian, What means
t which the Interpreter bid him talk with the man.

Despair like an iron cage.

said Christian to the man, What art thou? The man
ed, I am what I was not once!
What wast thou once?
The man said, I was once a fair and flourishing profes-
th in my own eyes, and in the eyes of others: I once was,
ight fair for the celestial city, and had then even joy at
ughts that I should get thither, Luke viii. 13.
Well, but what art thou now?
I am now a man of *Despair*, and am shut up in it; as in
n cage. I cannot get out; O now I cannot!
But how camest thou in this condition?
I left off to watch and be sober; I laid the reins upon
k of my lusts; I sinned against the light of the word, and
dness of God: I have grieved the Spirit, and he is gone;
ted the devil, and he is come to me; I have provoked
anger, and he has left me: I have so hardened my heart
annot repent.
said Christian to the Interpreter, But are there no hopes
a man as this? Ask him, said the Interpreter.
Then said Christian, Is there no hope, but you must be
the iron cage of Despair?
No, not at all.
Why, the Son of the Blessed is very pitiful.
I have crucified him to myself afresh; I have despised
son; I have despised his righteousness; I have counted
d an unholy thing; I have done despite to the Spirit of
therefore I have shut myself out of all the promises, and
now remains to me nothing but threatnings, dreadful
ings, fearful threatnings of certain judgment and fiery in-
on, which shall devour me as an adversary, Heb. vi. 6.
ix. 14. Heb. x. 28, 29.
For what did you bring yourself into this condition?
For the lusts, pleasures, and profits of this world; in
oyment of which, I did then promise myself much delight;
v every one of those things also bite me, and gnaw me
urning worm.
But canst thou not now repent and turn?
God hath denied me repentance; his word gives me no
agement to believe; yea, himself hath shut me up in this
ge; nor can all the men in the world let me out. O eter-
ternity! How shall I grapple with the misery that I must
ith in eternity?
said the Interpreter to Christian, Let this man's misery
embered by thee, and be an everlasting caution to thee.
Well, said Christian, this is fearful: God help me to
and be sober, and to pray that I may shun the cause of this
nisery. Sir, is it not time for me to go on my way now?
Tarry till I shall shew thee one thing more, and then
alt go on thy way.

So he took Christian by the hand again, and led him i
chamber, where there was one rising out of bed; and
on his raiment, he shook and trembled. Then said Chri
Why doth this man thus tremble? The Interpreter then
him tell Christian the reasons of his so doing: so he beg
said, This night as I was in my sleep, I dreamed, and b
the heavens grew exceeding black: also it thundered and lig
ed in a most fearful wise, that it put me into an agony: So I
nd up in my dream, and saw the clouds racked at an u
rate; upon which I heard a great sound of a trumpet, an
also a man sit upon a cloud attended with the thousands o
ven: they were all in flaming fire; also the heavens wer
burning flame. I heard then a voice, saying, *Arise, ye dea
come to judgment*: And with that the rocks rent, the g
opened, and the dead that were therein came forth; so
them were exceeding glad, and looked upwards; and
sought to hide themselves under the mountains: Then I sa
man that sat upon the cloud open the book, and bid the
draw near. Yet there was, by reason of a fierce flame wh
sued out and came before him, a convenient distanc
twixt him and them, as betwixt the judge and the pri
at the bar. I heard it also proclaimed to them that a
ed on the man that sat on the cloud, *Gather together the
the chaff, and the stubble, and cast them into the burning*
and with that the Bottomless pit opened, just whereabout I
out of the mouth of which there came in an abundant m
smoak and coals of fire, with hideous noises. It was also
the same persons, *Gather my wheat into the garner*. An
that I saw many catched up and carried away into the cloud
I was left behind. I also sought to hide myself but I coul
for the man that sat upon the cloud still kept his eye upo
my sins also came into my mind; and my conscience did

Here I have seen things rare and profitable
Things pleasant, dreadful, things to make me stable
In what I have begun to take in hand;
Then let me think on them, and understand
Wherefore they shewed me were, and let me be
Thankful, O good Interpreter, to thee.

Now I saw in my dream, that the highway up which Christian was to go, was fenced on each side with a wall, and that wall was called *Salvation*. Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back. Isa. xxvi. 1.

He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below in the bottom, a sepulchre. So I saw in my dream that just as Christian came up with the cross, his burden loosened from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, *He hath given me rest by his sorrow, and life by his death.*

When God releases us of our guilt and burden, we are as those that leap for joy.

Then he stood still a while to look and wonder; for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the water down his cheeks. Now, as he stood looking and weeping, behold three shining ones came to him, and saluted him with, *Peace be unto thee*: so the first said to him, *Thy sins be forgiven thee*: the second *stript him of his rags*, and clothed him with change of raiment: the third also *set a mark on his forehead*, and gave him a roll, with a seal upon it, which he bade him look on as he ran, and that he should give it in at the celestial gate: so they went their way. Then Christian gave three leaps for joy, and went on singing: Zech. xii. 10. Mark i. 2. Zech. iii. 4. Eph. i. 13.——A christian can sing, tho' alone, when God doth give him the joy of his heart.

Thus far did I come laden with my sin,
Nor could ought ease the grief that I was in,
Till I came hither: what a place is this?
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bind it to me crack?
Blest cross! blest sepulchre! blest rather be
The man that there was put to shame for me!

I saw then in my dream, that he went on thus, even until he came at the bottom, where he saw, a little out of the way three men fast asleep, with fetters upon their heels. The name of the one was *Simple*, another *Sloth*, and the third *Presumption*.

Christian then seeing them lie in this case, went to them, if peradventure, he might awake them; and cried, You are like them that sleep on the top of a mast, for the dead sea is under you, a gulph that hath no bottom: Awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, if he that goeth about like a roaring lion, come

looking

Chr. Gentlemen, whence came you, and whither go you?

Form. and *Hyp.* We were born in the land of Vain-glory, and are going for praise to Mount Sion.

Chr. Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written, That *he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber*, John x. 1.

Form. and *Hyp.* They said, That to go to the gate for entrance, was by all their countrymen counted too far about; and therefore their usual way was to make a short cut of it, and to climb over the wall as they had done.

Chr. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will.

Form. and *Hyp.* They told him, That as for that he needed not to trouble his head thereabout; for what they did, they had a custom for, and could produce, if need were, testimony that would witness it for more than a thousand years.

Chr. But, said Christian, will your practice stand a trial at law?

Form. and *Hyp.* They told him, that custom, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge: and besides, say they, if we get into the way, what is the matter which way we get in; If we are in, we are in: Thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way that came tumbling over the wall: Wherein now is thy condition better than ours?

Chr. I walk by the rule of my master, you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You come in by yourselves without his direction, and shall go out by yourself without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another, save that these men told Christian, that as to laws and ordinances, they doubted not but they should as conscientiously do them as he; therefore, said they, we see not wherein thou differest from us but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbours to hide the shame of thy nakedness.

Chr. By laws and ordinances you will not be saved, since you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with: And I take it as a token of kindness to me; for I had nothing but rags before; and besides, thus I comfort myself as I go: Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back; a coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there

Christian has got his Lord's coat on his back, and is comforted therewith. He is comforted also with his mark and his roll.

n the day that my burden fell off my shoulders. I will tell
moreover, that I had then given me a roll sealed, to comfort
by reading, as I go on the way: I was also bid to give it i
the celestial gate, in token of my certain going in after it:
which things I doubt you want, and want them because you c
not in at the gate, Gal. i. 16.

Difficulty is behind. Fear is before,
Tho' he's got on the hill, the lions roar:
A Christian man is never long at ease,
When one fright's gone, another doth him seize.

To these things they gave him no answer, only they looked
on each other, and laughed. Then I saw that they went on
ave that Christian kept before, who had no more talk but
himself, and that sometimes sighingly, and sometimes comfo
ly: Also he would be often reading in the roll that one of
shining ones gave him, by which he was refreshed.

I bel

to them, that they all went on till they came to the foot
ll *Difficulty*, at the bottom of which was a spring; there
o in the same place two other ways, besides that which
aight from the gate: one turned to the left hand, and
r to the right, at the bottom of the hill; but the narrow
right up the hill, and the name of the going up the side
ill is called *Difficulty*. Christian now went up to the
ind drank thereof to refresh himself, and then began to
e hill. Isa. xlix. 10 saying:

hill though high, I covet to ascend,
difficulty will not me offend.
I perceive the way to life lies here:
e pluck up heart, let's neither faint nor fear;
r, though difficult, the right way to go,
n wrong, though easy, where the end is wo.

her two also came to the foot of the hill; but when they
the hill was steep and high, and that there were two
ys to go: and supposing also that these two ways might
in, with that up which Christian went, on the other side
ill; therefore they were resolved to go in those ways.
Danger of one of these ways was *Danger*, and the name
her *Destruction*. So the one took the way which is called
which led him into a great wood; and the other took
up the way to Destruction, which led him into a wide
ll of dark mountains, where he stumbled and fell, and
nore.

ed then after Christian, to see him go up the hill, where
ved he fell from running to going, and from going to
ing upon his hands and knees, because of the steepness
ace. Now about the mid-way to the top of
was a pleasant arbour, made by the Lord *A word of*
ll for the refreshing of weary travellers; *grace.*
therefore, Christian got, where also he sat
rest him: Then he pulled his roll out of his bosom, and
rein to his comfort. He also now began afresh to take a
of the coat or garment that was given him as he stood by
ss. Thus, pleasing himself a while, he at last fell into a
, and thence into a fast sleep, which detained him in that
until it was almost night; and in his sleep his roll fell out
and. Now as he was sleeping there came one to him,
akened him, saying. *Go to the ant, thou sluggard; consi-
ways and be wise*: And with that Christian suddenly start-
and sped him on his way and went apace, till he came to
of the hill, Prov. vi. 6.

, when he was got up to the top of the hill, there came
n running to meet him amain; the name of the one was
us, and of the other *Mistrust*: To whom Christian said,
What is the matter, you run the wrong way? Timorous
ed, That they were going to the city of Zion, and had
that difficult place: But, said he, the farther we go, the
anger we meet with: wherefore we turned, and are go-
again.

said Mistrust, for just before us lies a couple of lions in
; (whether sleeping or waking we know not;) and we
could

could not think if we came within reach, but they would pre
ly poll us in pieces.

Chr. Then said Christian, You make me afraid, but whi
shall I flee to be safe? If I go back to my own country, th
prepared for fire and brimstone, and I shall certainly p
there; if I can get to the celestial city, I am sure to be in f
there. I must venture; to go back is nothing but death; t
forward is fear of death, and life everla
beyond it. I will yet go forward. So Mr
and Timorous ran down the hill, and Chri

Christian shakes for fear

went on his way. But thinking again of what he had heard f
the men, he felt in his bosom for the roll, that he might
therein and be comforted; but he felt and found it not. T
was Christian in great distress, and knew not what to do, fo
wanted that which used to relieve him; and that which w
have been his pass into the celestial city. Here therefo

ie much perplexed and knew not what to do; at last
ht himself that he had slept in the arbour that is on the
hill: and falling down upon his knees, he asked God
for that his foolish act and then went back to look
. But all the way he went back, who can sufficiently
he sorrow of Christian's heart? Sometimes he sighed,
he wept, and sometimes he chid himself for being so
fall asleep in that place which was erected only for a
hment for his weariness. Thus therefore he went back,
oking on this side and on that, all the way as he went,
ie might find the roll that had been his comfort so many
journey. He went thus till he came again in sight of
where he sat and slept; but that sight renewed his sor-
ore, by bringing again even afresh, his evil of sleeping
id. Thus therefore he now went on bewailing his sin-
aying. *O wretched man that I am*; that I should sleep
time! that I should so sleep in the midst of difficulty!
ld so indulge the flesh, as to use that rest for ease to my
h the Lord of the hill hath erected only for the relief of
of pilgrims! How many steps have I taken in vain!
appened to Israel, for their sin they were sent back
e way of the Red Sea,) and I am made to tread those
sorrow, which I might have trode with delight, had it
or this sinful sleep. How far might I have been on my
s time! I am made to tread those steps thrice over,
eded not to have trode but once: Yea, now also I am
benighted, for the day is almost spent. O that I had
Now by this time he was come to the arbour again,
a while he sat down and wept; but at last (as Provi-
ld have it) looking sorrowfully down under the settle
pied his roll; the which he with trembling and haste,
and put into his bosom. But who can tell how joyful
as, when he had gotten his roll again? for this roll was
ice of his life, and acceptance at the desired haven.
he laid it up in his bosom, gave God thanks for direct-
to the place where it lay, and with joy and tears betook
his journey. But, O how nimbly now did he go up
the hill! yet before he got up, the sun went down up-
n, and this made him again recal the vanity of his
his remembrance: and thus he again began to
with himself; O thou sinful sleep! how for thy sake
o be benighted in my journey! I must walk without
rkness must cover the path of my feet, and I must hear
f doleful creatures, because of my sinful sleep. Now
nembered the story that Mistrust and Timorous told
w they were frightened with the sight of the lions. Then
an to himself again, These beasts range in the night for
, and if they should meet with me in the dark, how
ift them? how should I escape being by them torn in
Thus he went on his way, but while he was thus bewail-
appy miscarriage, he lift up his eyes, and behold there
y stately palace before him, the name of which was
, and it stood just by the high-way side.
v in my dream, that he made haste and went forward,
sible he might get lodging there. Now, before he had

gone far, he entered into a very narrow passage, which wa
a furlong off the porter's lodge, and looking very narrowly
him as he went, he espied two lions in the way. Now, t
he, I see the danger that Mistrust and Timorous were dri
by. (The lions were chained, but he saw not the chains.)
he was afraid, and thought also himself to go back afte
for he thought nothing but death was before him. But the
at the lodge, whose name is Watchful, perceiving that G
made a halt, as if he would go back, cried unto him saying,
strength so small? Fear not the lions, for they are chaine
are placed there for trial of faith, where it is, and for di
of those that have none. Keep in the midst of the path,
hurt shall come unto thee.

ay I lodge here to-night? The porter answered, This was built by the Lord of the hill, and he built it for the re-l security of pilgrims. The porter also asked whence he and whither he was going?

I am come from the city of Destruction, and am going to Sion; but because the sun is now set, I desire, if I may here to night?

er. What is your name?

My name is now Christian, but my name at the first was less, I am come of the race of Japhet, Gen. ix. 27. whom ill persuade to dwell in the tents of Shem.

er. But how doth it happen that you came so late? The et.

I had been here sooner, but that, wretched man that I I slept in the arbour that stands on the hill side. Nay, I otwithstanding that, been here much sooner, but that in my lost my evidence, and came without it to the brow of the nd then feeling for it, and finding it not, I was forced with w of heart, to go back to the place where I slept my sleep, I found it, and now I am come.

ter. Well, I will call out one of the virgins of this place, ill (if she likes your talk) bring you into the rest of the fami-cording to the rules of the house. So Watchful, the Porter, bell, at the sound of which came out of the door of the a grave and beautiful damsel named Discretion, and asked e was called?

porter answered, This man is on a journey from the city struction to Mount Zion: but being weary and benighted, ed me if he might lodge here to night. So I told him I would r thee, who after discourse had with him, mayest do as seem-ee good, even according to the law of the house.

en she asked him, Whence he was? and whether he was go-and he told her. She asked him also how he got into the and he told her. Then she asked him, what he had seen met with in the way? and he told her. And at last she asked ime? So he said, It is Christian: and I have so much the more re to lodge here to-night, because, by what I perceive, this was built by the Lord of the hill for the relief and security grims. So she smiled, but the water stood in her eyes: And a little pause, she said, I will call forth two or three of my . So she ran to the door, and called out Prudence, Piety, Charity; who after a little more discourse with him had him e family: and many of them meeting him at the threshold house, said, *Come in thou blessed of the Lord*; this house was y the Lord of the hill, on purpose to entertain such pilgrims Then he bowed his head, and followed them into the house. en he was come in, and sat down, they gave him something nk, and consented together, that until supper was ready, of them should have some particular discourse with Christian, e best improvement of time; and they appointed Piety, and nce & Charity, to discourse with him; and thus they began.

y. Come, good Christian, since we have been so loving to to receive you into our house this night, let us, if perhaps ay better ourselves thereby, talk with you of all things that happened to you in your pilgrimage.

Chr. With a very good will; and I am glad that you'd disposed.

Piety. What moved you at first to betake yourself to this way?

Chr. I was driven out of my native country by a dreadful sound that was in mine ears, to wit, That unavoidable destruction did attend me, if I abode in that place where I was.

Shall they who wrong begin, yet rightly end?
Shall they at all have safety for their friend?
No, no, in head-strong manner they set out,
And head-long will they fall at last, no doubt.

Piety. But how did it happen that you came out of your country this way?

Chr. It was as God would have it; for when I was in fears of destruction, I did not know whither to go; but by-and-by there came a man, even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the wicket-gate, which else I should never have found, and so set me into the way that hath led directly to this house.

Piety. But did you not come by the house of the Interpreter?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things, to wit, how Christ in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of God's mercy; and also the dream of him that thought in his sleep the day of judgment was come.

Piety. Why, did you hear him tell his dream?

Chr. Yes, and a dreadful one it was; I thought it made my heart ake as he was telling it; but yet I am glad I heard it.

Piety. Was this all you saw at the house of the Interpreter?

Chr. No; he took me, and had me where he shewed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man, and cut through the

ey pretended) to Zion, but they were quickly lost;
nyself did tell them, but they would not believe. But
I found it hard work to get up this hill, and as hard to
e lion's mouths; and truly, if it had not been for the
the porter that stands at the gate, I do not know, but
all, I might have gone back again; but now I thank
here, and I thank you for receiving of me.
ndence thought good to ask him a few questions and
answer to them.
you not think sometimes of the country from whence

; but with much shame and de-
ruly if I had been mindful of that
m whence I came out. I might
opportunity to have returned, but
a better country. Heb. xi 15. 16. that is, an heavenly:

Christian's thoughts of his native country.

you not yet bear away with you some of the things
u were conversant withal?
, but greatly against my will, especially my inward
cogitations, with which all my countrymen, as well as
e delighted; but now all those things are my grief;
but chuse mine own things, I would chuse never to
se things more; but when I would be doing that which
m. vii. that which is worst is with me.
you not find sometimes, as if these things were van-
hich at other times are your perplexity.
, but that is but seldom; but they are to me golden
hich such things happened to me.
n you remember by what means you find you annoyan-
, as if they were vanquished?
, when I think what I saw at the cross, that will do it;
look upon my embroidered coat, that will do it: and
k into the roll that I carry in my bosom, that will do
en my thoughts wax warm about whither I am going,
it.
d what is it makes you so desirous to go to Mount

y, there I hope to see him alive that did
on the cross; and there I hope to be
hose things that to this day are in me
ce to me: there, they say, there is no
there I shall dwell with such company
st. For, to tell you truth, I love him, because I was
ed of my burden; and I am weary of my inward sick-
ould fain be where I shall die no more, and with the
at shall continually cry, Holy, Holy, Holy.

Why Christian would be at Mount Zion.

Charity to Christian. Have you a family? Are you a

to have shewn them the danger of being behind.

Chr. So I did; and told them also what God had shewe of the destruction of our city; *but I seemed to them as mocked, and they believed me not*, Gen. xix. 14.

Cha. And did you pray to God that he would bless your to them?

Chr. Yes, and that with much affection; for you m that my wife and poor children were very dear unto me.

Cha. But did you tell them of your own sorrow and fe struction? for I suppose that destruction was visible enoug

Chr. Yes, over, and over, and over. They might my fears in my countenance, in my tears, and also in my ling under the apprehensions of the judgment that did ha our heads: but all were not sufficient to prevail with come with me.

Cha. But what could they say for themselves why they c

Chr. Why, my wife was afraid of losing this world; children were given to the foolish delights of youth; so one thing, and what by another, they left me to wande manner alone.

Cha. But did you not with your vain life damp all tha words used by way of persuasions to bring them away wit

Chr. Indeed I cannot commend my life, for I am con myself of many failings therein: I know also, that a m conversation may soon overthrow what ment or persuasion he doth labour to fa others for their good. Yet this I can very wary of giving them occasion, by seemly action, to make them averse to pilgrimage: yea, for this very thing, th tell me I was too precise, and that I denied myself of th their sakes) in which they saw no evil: nay, I think I

Christian's good conversation before his wife and children.

ney have attested that they had it from his own lips, h a lover of poor pilgrims, that the like is not to be he east to the west.

'eover gave an instance of what they testified, and had stripped himself of that glory that he might da poor; and that they heard him say and affirm, *That he vell in the mountain of Zion alone.* They said more-he had made many pilgrims prince, though by nature eggars born, and their original had been the dung-hill. . Psalm cxiii 7.

discoursed together till late at night: and after they ted themselves to the Lord for protection, they be-lves to rest: the pilgrim they laid in a large upper hose window opened toward the sun rising: the name ber was *Peace*, where he slept till break of day, and ke and sang:

e am I now! Is this the love and care
sus, for the men that pilgrims are,
to provide! that I shou'd be forgiven,
dwell already the next door to heaven!

norning they all got up; and after some more discourse, m that he should not depart till they had shewed him of that place. And first, they had him to the study, shewed him records of the greatest antiquity; in which ber in my dream, they shewed him first the pedigree of the hill, that he was the Son of the Ancient of Days, y that eternal generation; here also was more fully e acts that he had done, and the names of many hun-e had taken into his service; and how he had placed itations, that could neither by length of days, nor de-re be dissolved.

y read to him some of the worthy acts that some of his d done: as how they had *subdued kingdoms, wrought 's, obtained promises, stopped the mouths of lions, quench-e of fire, escaped the edge of the sword, out of weak-ade strong, waxed valiant in fight, and turned to flight f the aliens.* Heb. xi. 33, 34.

y read again in another part of the records of the re it was shewed, how willing their Lord was to re-his favour, any, even any, though they in time past great affronts to his person and proceedings. Here al-eral other histories of many other famous things, of all

hammer and nail with which Jael slew Sisera; the pi
trumpets, and lamps too, with which Gideon put to flight
mies of Midian. Then they shewed him the ox's goad, t
with Shamgar slew six hundred men. They shewed him a
jaw bone with which Samson did such mighty feats. They s
him moreover the sling and stone with which David slew Go
Gath; and the sword with which their Lord will kill the
sin, in the day that he shall rise up to the prey. They shew
besides many excellent things, with which Christian was mu
lighted. This done, they went to their rest again.

Then I saw in my dream, That on the morrow he got up
forwards, but they desired him to stay till the next day also
then said they, we will (if the day be clear) shew you the d
ble mountains; which they said, would yet farther add
comfort, because they were nearer the desired haven, th
place where at present he was; so he consented and staid.
the morning was up, they had him to the top of the hous
bid him look south: Isa. xxxiii. 16, 27. so he did: and bel
a great distance, he saw a most pleasant mountainous co
beautified with woods, vineyards, fruits of all sorts, flowe
with springs and fountains very delectable to behold. Th
asked the name of the country? They said, It was Emm
land; and it is as common, said they, as this hill is, to and
the pilgrims. And when thou comest there, from thence
mayst see to the gate of the celestial city, as the shepherd
live there will make appear.

Now he bethought himself of setting forward, and they
willing he should. But first, say they, let us go again into t
mory: so they did; and when he came there, they harnassed
from head to foot with what was of proof, lest perhaps he
meet with assault in the way. He being therefore thus ac
red, walked out with his friends to the gate, and there he

bottle of wine, and a cluster of raisins; and then he
ay.

lit Christian is among his godly friends,
ir golden mouths make him sufficient mends
all his griefs; and when they let him go,
clad with northern steel from top to toe.

, in this valley of humiliation, poor Christian was hard
for he had gone but a little way, before he espied a
coming over the field to meet him: His name is *Apolly-*
did Christian begin to be afraid, and to cast in his mind
go back or to stand his ground. But he considered
he had no armour for his back;
ore thought that to turn the back to give him greater advantages, with erce him with his darts; therefore d to venture, and stand his ground.

Christian's resolution at the approach of Apollyon.

ght he, had I no more in mine eyes, than the saving of would be the best way to stand.

ent on, and Apollyon met him. Now the monster was behold: He was clothed with scales like a fish, (and is pride); he had wings like a dragon, feet like a bear, f his belly came fire and smoke, and his mouth was as of a lion. When he was come up to Christian, he be- rith a disdainful countenance, and thus began to question

. Whence come you; and whither are you bound.

am come from the city of Destruction, which is the l evil, am am going to the city of Zion.

y this I perceive thou art one of my subjects; for all ry is mine, and I am the prince and god of it. How is t thou hast run away from thy king? Were it not that I mayest do me more service, I would strike thee now w to the ground.

was born indeed in your dominions: but your service and your wages such as a man could not live on: *for of sin is death*, Rom. vi. 23. therefore, when I was come I did as other considerate persons do, look out, if per- ght mend myself.

here is no prince that will thus lightly lose his subjects; ll I as yet lose thee; but since thou com- thy service and wages, be content to go at our country will afford, I do here pro- e thee.

Apollyon's flattery.

t I have let myself to another, even to the King of prin-

Chr. What I promised thee was in my non-age; and count that the prince under whose banner now I stand, absolve me; yea, and to pardon also what I did as to pliance with thee. And besides, O thou destroying Ap speak truth, I like his service, his wages, his servants, h ment, his company, and country, better than thine: fore leave off to persuade me farther; I am his servant, follow him.

Apol. Consider again, when thou art in cool blood, art like to meet with in the way that thou goest. Thou that for the most part his servants come to an ill en they are transgressors against me and my ways. How them have been put to shameful deaths! and besides tho his service better than mine; whereas he never came the place where he is, to deliver any that served him o hands; but as for me, how many times, as all the world knows, have I delivered, either by power or fraud, have faithfully served me, from him and his, though take And so I will deliver thee.

Chr. His forbearing at present to deliver them, is o to try their love, whether they will cleave to him to and as for the ill end thou sayest they come to, that is ous in their account: but, for present deliverance, th much expect it; for they stay for their glory, and then have it, when their Prince comes in his and the glory of

Apol. Thou hast already been unfaithful in thy servi and how dost thou think to receive wages of him?

Chr. Wherein, O Apollyon! have I been unfaithful t

Apol. Thou didst faint at first setting out, when tho most choaked in the gulf of Despond: attempt wrong ways to be rid of th whereas thou shouldst have staid until had taken it off. Thou didst sinfully

Apollyon pleads Christians infirmities against

A more unequal match can hardly be;
Christian must fight an Angel; but you see
The valiant man, by handling sword and shield,
Doth make him, tho' a dragon, quit the field.

l a shield in his hand with which he caught it, and so preven-
e danger of that.

en did Christian draw: for he saw it was time to bestir him;
pollyon as fast madé at him, throwing as thick as hail; by the which, notwith-ng all that Christian could do to avoid it, yon wounded him in his head, his hand, oot. This made Christian give a little

Christian wounded in his understanding, faith, and conversation.

Apollyon therefore followed his work and Christian took courage, and resisted as manfully as ld. This sore combat lasted for above half a day, even hristian was almost quite spent. For you must know that hat, by reason of his wounds, must needs grow weaker and

They

Then Apollyon espying his opportunity, began to ga
close to Christian, and wrestling with him, gave him a d
all: and with that Christian's sword flew out of his hand.
said Apollyon, I am sure of thee now: and with that he bat
pressed him to death: so that Christian began to despair.
But, as God would have it, while Apollyon was fetching
blow, thereby to make a full end of this good man, Christ
bly reached out his hand for his sword, and caught it, sayi
Rejoice not against me, O mine enemy! when I fall I shall ari
with that gave him a deadly thrust, which made him give
one that had received his mortal wound. Christian per
that, made at him again, saying, *Nay, in all these things*
more than conquerors through him that loved us. And wi
Apollyon spread forth his dragon's wings, and sped hin
so that Christian saw him no more. Mic. vii. 8. Rom.
9. James iv. 6,

A brief relation of the combat by the spectator.

In this combat no man can imagine, unless he had se
heard, as I did, what yelling and hideou
ing Apollyon made all the time of the fig
spake like a dragon: And on the other sid
sighs and groans burst from Christian's b
never saw him all the while give so much
pleasant look, till he perceived he had wounded Apollyo
his two edged sword: then indeed, he did smile, and loo
wards. But it was the most dreadful sight that ever I saw.

Christian gives God thanks for his deliverance

So when the battle was over, Christian
will here give thanks to him that hath de
me out of the mouth of the lion, to him t
help me against Apollyon. And so he did

Great Beelzebub, the captain of this fiend
Design'd my ruin; therefore to this end

:n in my dream, that when Christian was got to the
he Shadow of Death, there met him two men, children
t brought up an evil report of the good land, making
back; To whom Christian spake as follows:
ther are you going?
ey said, Back! back! and we would have you do so
r life or peace is prized by you.
! What is the matter? said Christian.
tter! said they; we were going that way as you are
went as far as we durst; and indeed we were almost
g back; for had we gone a little farther, we had not
o bring the news to thee.
what have you met with? said Christian.
ny, we were almost in the *Valley of the Shadow of Death*,
good hap we looked before us, and saw the danger
came to it, Psalm xliv. 29. cvii. 19.
what have you seen? said Christian.
en! why the valley itself, which is as dark as pitch.
v there the hobgoblins, satyrs, and dragons of the pit.
also in that valley a continual howling and yelling, as
nder unutterable misery, who there sat bound in afflic-
ons; and over that valley hang the discouraging clouds
n; Death also doth always spread his wings over it.
it is every whit dreadful, being utterly without order,
chap. x 22.
en said Christian, I perceive not yet by what you have
at this is my way to the desired haven, Jer. ii. 6.
it thy way, we will not chuse it for ours.
parted, and Christian went on his way, but still with
rawn in his hand, for fear lest he should be assaulted.
n in my dream, so far as this valley reached, there was
t hand a very deep ditch: That ditch is it into which
ave led the blind in all ages, and have both there mi-
rished. Again, behold on the left hand, there was a
rous quag, into which if even a good man falls he finds
for his foot to stand on. Into that quag King David
ll, and had no doubt therein been smothered, had not
ble plucked him out.
n-way was here also exceeding narrow, and therefore
tian was the more put to it: for when he sought, in the
nn the ditch on the one hand, he was ready to trip over
ire on the other: Also when he sought to escape the
nout great carefulness he would be ready to fall into the
us he went on, and I heard him here sigh bitterly; for
e danger mentioned above, the path-way was here so
oft-times when he lift up his foot to set forward he
where or upon what he should set it next.
he midst of this valley, I perceived the mouth of hell
d it stood also hard by the way side; Now, thought
what shall I do? and ever and anon the flame and smoke
ne out in such abundance, with sparks and hideous noi-
s that cared not for Christian's sword, as did Apollyon
at he was forced to put up his sword, and betake him-
ther weapon, called *All prayer*: So he cried in my
Lord, I beseech thee deliver my Soul, Eph. vi. 18. Psal.
cxvi. 3.

cxvi. 3. Thus he went on a great while, yet still the would be reaching towards him: also he heard doleful and rushings to and fro, so that sometimes he thought he torn to pieces, or trodden down like mire in the streets frightful sight was seen, and these dreadful noises were him for several miles together: and coming to a place w thought he heard a company of fiends coming forward to me

:eived it. Just when he was come over mouth of the burning pit, one of the ı got behind him, and stept up softly whisperingly suggested many grievous to him, which he verily thought had from his own mind. This put Christi- it than any thing that he met with be- o think that he should now blaspheme loved so much before: yet, if he could it, he would not have done it: but he e discretion either to stop his ears, or e blasphemies came.

Christian made believe that he spake blasphemy, when it was Satan that suggested them into his mind.

to know from

ristian had travelled in this disconsolate condition erable time, he thought he heard the voice of a man. ore him, saying, *Though I walk through the valley of of death, I will fear no ill, for thou art with me.* 4.

he glad and that for these reasons:

ause he gathered from thence, that some who feared ı this valley as well as himself.

For that he perceived God was with them, though in nd dismal state; and why not thought he with me? eason of the impediment that attends this place, I can- e it. Job xi. 10.

For that he hoped (could he overtake them) to have -and-by.

ıt on, and called to him that was before; but he knew answer; for that he also thought himself to be alone. -by the day broke: Then said Christian, *He hath turn- w of death into the morning*, Amos v. 8.

ning being come he looked back, not out of desire to to see by the light of the day, what hazards he had gh in the dark: so he saw more perfectly the ditch that one hand, and the quag that was on the other; and the way was which led betwixt them both; also how obgoblins, and satyrs, and dragons of the pit, but all r after break of day they came not nigh; yet they were to him according to that which is written. *He discoverings out of darkness, and bringeth to light the shadow of* iii. 22.

Christian much affected with his deliverance from all of his solitary way; which dangers, though he feared before, yet he saw them more clearly now, because

In this light, therefore, he came to the end of the valley, I saw in my dream, that at the end of this valley lay blood, ashes, and mangled bodies of men, even of pilgrims that [illegible] this way formerly: And while I was musing what should reason, I espied a little before me a cave, where two Pope and Pagan, dwelt in old time; by whose power and the men, whose bones, blood, ashes, &c. lay there, were put to death. But by this place Christian went without mu ger, whereat I somewhat wondered: But I have learned that Pagan has been dead many a day, and as for the other, he be alive, he is, by reason of age, and also of the many brushes that he met with in his younger days, grown so cr stiff in his joints, that he can now do little more than si cave's mouth, grinning at pilgrims as they go by, and bi nails, because he cannot come at them.

So I saw that Christian went on his way; yet at the sigh old man that sat at the mouth of the cave, he could not te to think, especially because he spake to him, though he co go after him; saying, You will never mend till more of burnt, But he held his peace, and set a good face on it, an by, and catched no hurt. Then sang Christian:

O world of wonders! (I can say no less),
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath deliver'd me!
Dangers in darkness, devils, hell, and sin,
Did compass me, while I this vale was in:
Yea, snares and pits, and traps, and nets did ly,
My path about that worthless silly I
Might have been catch'd intangled, and cast down,
But since I live, let JESUS wear the crown.

Now, as Christian went on his way, he came to a little which was cast up on purpose, that pilgrims might see them: Up there, therefore, Christian went: and looking fo he saw Faithful before him on his journey; Then said C aloud, Ho, ho: so, ho; Stay, and I will be your com At that Faithful looked behind him; to whom Christia again, Stay, stay, till I come to you. But Faithful ans No: I am upon my life, and the avenger of blood is behind At this Christian was somewhat moved, and putting to strength, he quickly got up with Faithful, and did also ov him; so the last was first. Then did Christian vain-gl some, because he had gotten the start of his brother; but being good heed to his feet, he suddenly stumbled and fe could not rise again, until Faithful came up to help him.

Christian's fall makes Faithful and he go lovingly together.

Then I saw in my dream the very lovingly on together, and ha discourse of all things that had happ them in their pilgrimage; And thu tian began.

Chr. My honoured and well beloved brother Faithful glad that I have overtaken you; and that God has so te our spirits, that we can walk as companions in this so pl earth.

I had thought, dear friend, to have had your company
m our town: but you did get the ſtart of me: Where-
as forced to come thus much of the way alone.
low long did you ſtay in the city of deſtruction before you
ſter me on your pilgrimage?
Till I could ſtay no longer! for there was great talk
after you were gone out, that our city would, in a ſhort
th fire from heaven, be burnt down to the ground.
What! did your neighbours talk ſo?
Yes; it was for a while in every body's mouth.
What! and did no more of them but you come out to e-
danger?
Though there was, as I ſaid, a great talk thereabout,
not think they did firmly believe it. For in the heat of
urſe, I heard ſome of them deridingly ſpeak of you and
leſperate journey, for ſo they called this your pilgrimage:
d believe, and do ſtill, that the end of our city will be
and brimſtone from above, and therefore I have made
e.
lid you hear no talk of neighbour Pliable?
Yes, Chriſtian, I heard that he followed you till he came
ngh of Deſpond; where, as ſome ſaid, he fell in; but
t be known to have ſo done, but I am ſure he was found-
ed with that kind of dirt.
nd what ſaid the neighbours to him?
He hath, ſince his going back, had been
n deriſion, and that among all ſorts of peo-
ple do mock and deſpiſe him, and ſcarce
ſet him on work. He is now ſeven times
n if he had never gone out of the city.

How Pliable was accounted of when he got home.

ut why ſhould they be ſo ſet againſt him, ſince they alſo
e way that he forſook?
O, they ſay, hang him; he is a turncoat! he was not
is profeſſion! I think God has ſtirred up even his ene-
iſs at him, and make him a proverb, becauſe he hath for-
way. Jer. xxix. 18, 19.
ad you no talk with him before you came out?
I met him once in the ſtreets, but he leered away on the
, as one aſhamed of what he had done; ſo I ſpake not
Well, at my firſt ſetting out, I had hopes of that man;
I fear he will periſh in overthrow of the city. For it
ened to him according to the true proverb, *The dog is
his vomit; and the ſow that was waſhed to her wallow-
mire.* 2 Pet. ii. 2.
They are my fears of him too; but who can hinder that
ll be?
Well, neighbour Faithful, (ſaid Chriſtian,) let us leave
talk of things that more immediately concern ourſelves.
now what you have met with in the way as you came;
w you have met with ſome things, or elſe it may be writ
nder.
I eſcaped the ſlough that I perceived you fell into, and
the gate without that danger; only I met with one
me was *Wanton*, who had like to have done me a mi-

Chr. It was well you escaped her net; Joseph was hard it by her, and he escaped her as you did; but it had like cost him his life. But what did she do to you? Gen. xxx 12. 13.

Faith. You cannot think (but that you know somethin a flattering tongue she had; she lay at me hard to turn af her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a g science.

Faith. You know that I mean all carnal and fleshly con

Chr. Thank God you have escaped her: *The abhorr Lord shall fall into her ditch.* Prov. xxii. 12.

Faith. Nay, I know not whether I did wholly escap no.

Chr. Why, I trow, you did not consent to her desire?

Faith. No, not to defile myself, for I remembered an ting that I had seen, which said, *Her steps take hold on he* shut mine eyes, because I would not be bewitched with h then she railed on me, and I went my way. Prov. v. xxxi. 1.

Chr. Did you meet with no other assaults as you came?

Faith. When I came to the foot of the hill called Diff met with a very aged man who asked me what I was? ther bound? I told him that I was a pilgrim, going to the city. Then said the old man, Thou lookest like an honest wilt thou be content to dwell with me for the wages th give thee? Then I asked him his name, and where he He said his name was *Adam the first*, and that he dwe town of Deceit. I asked him then, what was his wo what the wages that he would give? He told me, that I was many delights; and his wages, that I should be his last. I farther asked him, what house he kept, and w

it I thought he had pulled part of me after himself: This
: cry, *O wretched man!* So I went on my way up the hill.
L 24.
when I had got about half way up, I looked behind me,
one coming after me, swift as the wind: so he overcame
bout the place where the settle stands.
ast there (said Christian) did I sit down to rest me: but
ercome with sleep, I there lost this roll out of my bosom.
.But, good brother, hear me out; so soon as the man
: me, he was but a word and a blow; for down he knock-
nd laid me for dead. But when I was a little come to
gain, I asked him, Wherefore he served me so? He said,
of my secret inclining to Adam the first; and with that he
e another deadly blow on the breast, and beat me down
d: so I lay at his feet as dead as before. When I came
again, I cried him mercy. But he said, I know not how
nercy; and with that knocked me down again. He had
made an end of me, but that one came by, and bade
ear.
Who was that that bade him forbear?
I did not know him at first: but as he went by, I per-
ge holes in his hands and his side: then I concluded that
ur Lord. So I went up the hill.
That man that overtook you was Moses. *The temper of Moses.*
th none, neither knoweth he how to shew
those that transgress his law.
I know it very well; it was not the first time that he has
me. It was he that came to me when I dwelt securely
and that told me he would burn my house over my head,
there.
ut did you not see the house that stood there on the top
ll, on the side of which Moses met you?
Yes, and the lions too, before I came at it; but for the
think they were asleep: for it was about noon; and be-
ad so much of the day before me, I passed by the porter,
e down the hill.
He told me, indeed, that he saw you go by: but I wish
called at the house; for they would have shewed you so
rities, that you would scarce have forgotten them to the
our death But pray tell me, Did you meet no body in
y of Humility?
Yes, I met with one *Discontent*, who would willingly
rsuaded me to go back again with him: His reason was,
he valley was altogether without honour. He told me

he had quite misrepresented the thing: for before hono
mility, and a haughty spirit before a fall. Therefore,
had rather go through this valley to the honour that was
ted so by the wisest, than chuse that which is esteemed m
thy our affections.

Chr. Met you with nothing else in that valley?

Faith. Yes, I met with Shame; but of all the men th
with in my pilgrimage, he I think, bears the wrong nam
other would be said nay, after a little argumentation, a
what else; but this bold-faced Shame would never have

Chr. Why, what did he say to you?

Faith. What! why, he objected against religion it
said it was a pitiful, low, sneaking business for a man to
ligion. He said that a tender conscience was an unman
and that for a man to watch over his words and ways,
tie himself up from that hectoring liberty that the brave
the times accustom themselves unto, would make him th
of the times. He objected, also, That few of the mig
or wise, were ever of my opinion: nor any of them nei
fore they were persuaded to be fools, and to be of a f
fondness to venture the loss of all, for nobody else kn
1 Cor. i. 26. chap. iii. 18. Phil. iii. 7. 9. John vii. 4
moreover objected the base and low estate and conditio
that were chiefly the pilgrims of the times in which th
also their ignorance, and want of understanding in all na
ence. Yea, he did hold me to it at that rate also, abou
many more things than here I relate; as that it was a sha
whining and mourning under a sermon, and a shame to co
ing and groaning home: That it was a shame to ask my n
forgiveness for petty faults, or to make restitution, wher
taken from any. He said also that religion made a m
strange to the great, because of a few vices, (which he

ut of my company. yea, he would be hauling me,
ally whispering me in the ear, with some one or other
nities that attend religion: But at last I told him, it
ain to attempt further in this business; for those things
lained, in those did I see most glory: and so at last I
s importunate one. And when I had shaken him off,
to sing:
trials that those men do meet withal,
are obedient to the heavenly call
manifold, and suited to the flesh,
come, and come, and come again afresh;
now, or some time else, we by them may
ken, overcome, and cast away.
the pilgrims, let the pilgrims then
gilant, and quit themselves like men.
glad, my brother, that thou didst withstand this vil-
ely; for of all, as thou sayest, I think he has the wrong
e is so bold as to follow us in the streets, and attempt
shame before all men, that is, to make us ashamed of
s good: But if he was not himself audacious, he would
pt to do as he does: But let us still resist him; for
ding all his bravadoes, he promoteth the fool, and
The wise shall inherit glory, said Solomon, *but shame
promise of fools*. Prov. iii. 35.
think we must cry to him for help against Shame, that
us to be valiant for truth upon the earth.
say true. But did you meet no body else in that val-

, not I; for I had sunshine all the rest of the way
, and also through the Valley of the Shadow of Death.
as well for you; I am sure it fared far otherwise with
or a long season, as soon almost as I entered into that
eadful combat with that foul fiend Apollyon; yea, I
ly he would have killed me, especially when he got
nd crushed me under him, as if he would have crushed
; for as he threw me, my sword flew out of my
e told me, he was sure of me; *but I cried to God,
me, and delivered me out of all my troubles.* Then I
the Valley of the Shadow of Death, and had no light
lf the way through it. I thought I should have been
over and over; but at last day broke, and the sun
vent through that which was behind with far more
t.
I saw in my dream, that as they went on, Faithful,
d to look to one side, saw a man, whose name is
alking at a distance, beside them, (for in this place
n enough for them all to walk). He was a tall man,
more comely at a distance than at hand: To this

ble, with you, or with any other; and I am glad that I hi
with those that incline to so good a work; f
speak the truth, there are but few that ca
to spend their time, (as they are in their tr
but chose much rather to be speaking of th
no profit: and this hath been a trouble to me.

Talkative's dislike of bad discourse.

Faith. That is indeed a thing to be lamented; for wh
so worthy of the use of the tongue and mouth of men on e
are the things of the God of heaven.

Talk. I like you wonderful well; for your sayings are
conviction; and I will add, What thing is so pleasant, an
so profitable, as to talk of these things, of God?

What things so pleasant? (that is if a man hath any del
things that are wonderful;) for instance, If a man doth
to talk of the history, or the mystery of things; or if a m
love to talk of miracles, wonders or signs, where shall
things recorded so delightful, and so sweetly penned, as
holy scriptures?

Faith. That is true; but to be profited by such things
talk, should be our chief design.

Talk. That is it that I said; for to talk of such things i
profitable; for by so doing, a man m
knowledge of many things; as of the v
earthly things; and the benefit of things
(Thus in general), but more particula
this a man may learn the necessity of the new birth. The i
ency of our works; the need of Christ's righteousness, &
sides, by this a man may learn what it is to repent, to beli
pray, to suffer or the like: By this also a man may learn w
the great promises and consolations of the gospel to his ow
fort. Farther by this a man may learn to refute false opini
vindicate the truth, and also to instruct the ignorant.

Talkative's fine discourse.

ipanion have we got? Surely this man will make a ve-
nt pilgrim.

his Christian modestly smiled, and man, with whom you are so ta-beguile with this tongue of his, them that know him not.

Christian makes a discovery of Talkative, telling Faithful who he was.

Do you know him then?

ow him! Yea, better than he knows himself.

ray what is he?

s name is Talkative: he dwelleth in our town; I won-
ou could be a stranger to him, only I consider that our
ge,

Whose son is he? and whereabouts does he dwell?

is the son of one Say-well, he dwelt in Prating-row; known of all that are acquainted with him, by the name ve in Prating-row: and notwithstanding his fine tongue: sorry fellow.

Well, he seems to be a very pretty man.

at is to them who have not a thorough acquaintance for he is best abroad; near home he is ugly enough. g that he is a pretty man, brings to my mind what I ved in the work of the painter, whose pictures shew stance; but very near more unpleasing.

but I am ready to think you do but jest, because you

d forbid that I should jest, (though I smiled) in this that I should accuse any falsely; I will give a farther of him: This man is for any company, and for any talk; th now with you, so will he talk when he is on the ale-nd the more drink he hath in his crown, the more of gs he hath his mouth. Religion hath no place in his ouse, or conversation: All he hath lieth in his tongue, igion is to make a noise therewith.

ay you so! then I am in this man greatly deceived.

ceived! you may be sure of it: Remember the pro-
. xxiii. 1 Cor. iv 2. *They say, and do not; but the God is not in word, but in power.*

of prayer, of repentance, of faith, new birth; but he knows only to m. I have been in his family, and ved him both at home and abroad: and I know what I is the truth. His house is as empty of religion, as the n egg is of savour. There is there neither prayer, no entance for sin; yea, the brute in his kind, serves God than he. He is the very stain, reproach, and shame of all that know him; it can hardly have a good word in d of the town where he dwells, through him. Rom. ii. say the common people that know him, A saint nd a devil at home. His poor family find it so; he is rl, such a railer at, and so unreasonable with his ser-t they neither know how to do for, or speak to him. have any dealings with him say, It is better to deal with an with him; for fairer dealing they shall have at their his Talkative (if it be possible) will go beyond them, beguile and over-reach them. Besides, he brings up his

Talkative talks, but does not.

his ſons to follow his ſteps: and if he finds in any of them
iſh timorouſneſs, (for ſo he calls the firſt appearance of
conſcience), he calls them fools and blockheads, and by n
will employ them in much, or ſpeak to their commenda
fore others. For my part, I am of opinion, that he b
wicked life cauſed many to ſtumble and fall: and will be,
prevent not, the ruin of many more.

Faith. Well, my brother, I am bound to believe you,
ly becauſe you ſay you know him, but alſo becauſe, like a
an, you make your reports of men. For I cannot think
ſpeak thoſe things of ill-will, but becauſe it is ſo even as y

Chr. Had I known him no more than you, I might
have thought of him as at the firſt you did; yea, had I r
this report at their hands only that are enemies to rel
would have thought it had been a ſlander; (a lot that of
from bad men's mouths upon good men's names and prof
But all theſe things, yea, and a great many more as bad,
own knowledge I can prove him guilty of. Beſides, go
are aſhamed of him; they can neither call him brother nor
The very naming of him among them makes them bluſh,
know him.

Faith. Well, I ſee that ſaying and doing are two thing
hereafter I ſhall better obſerve this diſtinction.

Chr. They are two things indeed, and are as diverſe as
ſoul and the body; for as the body without the ſoul is b
carcaſe, ſo ſaying, if it be alone, is but a dead
alſo. The ſoul of religion is the practical part. *R
ligion and undefiled before God and the Father is this, to
fatherleſs and widows in their affliction and to keep himſelf
ted from the world.* James 1. 27, ſee verſe 1, 3, 24,
This Talkative is not aware of: he thinks the hearing an

vass, and tinkling cymbals; that is, as he expounds
nother place, *Things without life giving sound*, 1 Cor.
s without life, that is, without the true faith and grace
d: and, consequently, things that shall never be placed
dom of heaven among those that are the children of life;
r sound, by their talk, be as it were the tongue or voice
!

Well, I was not so fond of his company at first, but I
of it now. What shall we do to be rid of him?
ke my advice, and do as I bid you, and you shall find
l soon be sick of your company too, except God shall
eart and turn it.

What would you have me do?
y, go to him, and enter into some serious discourse
power of religion; and ask him plainly, (when he has
of it, for that he will,) whether this thing be set up in
house, or conversation.

Then faithful stept forward again, and said to Talkative
at cheer! How is it now?

hank you: well, I thought we should have had a great
t by this time.

Well, if you will, we will fall to it now; and since
with me to state the question, let it be this. How doth
grace of God discover itself, when it is in the heart of
!

perceive then that our talk must be about
of things. Well, it is a very good questi-
shall be willing to answer you. And take
r in brief thus: First, where the grace of
the heart, it causeth there a great outcry

Talkative's false discovery of a work of grace.

Secondly.—

Nay, let us consider of one at once: I think you should
y, It shews itself, by inclining the soul to abhor its sin.

Why, what difference is there between crying out against,
ring of sin?

Oh! a great deal. A man may cry out
, of policy; but he cannot abhor it but
of a godly antipathy against it: I have
ny cry out against sin in the pulpit, who
ide it well enough in the heart, house, and conversation.
x. 15. Joseph's mistress cried out with a loud voice,
ad been very holy; but she would willingly notwithstand-
have committed uncleanness with him. Some cry out
even as a mother cries out against her child in her lap,
calleth it slut and naughty girl, and then falls to hugging
; it.

The crying out against sin no sign of grace.

ou lie at the catch, I perceive.

No, not I; I am only for setting things right. But what
ond thing whereby you would prove a discovery of a
race in the heart.

Great knowledge of gospel mysteries.

This sign should have been first: but first
s also false; for knowledge, great know-
ay be obtained in the mysteries of the gos-
yet no work of grace in the soul; yea,

Great knowledge no sign of grace.

if a man have all knowledge, he may be nothing; and quently no child of God, 1 Cor. xiii. When Christ said, *know all those things?* and the disciples answered, Yes, *Blessed are ye, if ye do them.* He doth blessing in the knowing of them, but in of them. For there is a knowledge that tended with doing: *He that knoweth his will and doth it not.* A man may know like an angel, a no Christian; therefore your sign is not true. Indeed, is a thing that pleaseth talkers and boasters; but to do it pleaseth God. Not that the heart can be good without kn for without that the heart is naught. There are there sorts of knowledge; Knowledge that resteth in the bare on of things, and knowledge that is accompanied with of faith and love; which puts a man upon doing even t God from the heart. The first of these will serve the tal without the other the true Christian is not content. *Gi derstanding, and I shall keep thy law; yea, I shall observ thy whole heart,* Ps. cxix. 33.

Two sorts of knowledge.

Talk. You lie at the catch again; this is not for edificat

Faith. Well, if you please, propound another sign work of grace discovereth itself where it is.

Talk. Not I; for I see we shall not agree.

Faith. Well, if you will not, will you give me leave t

Talk. You may use your liberty.

Faith. A work of grace in the soul discovereth itself him that hath it, or to standers by.

To him that hath it, thus: It gives him conviction of cially the defilement of his nature, and the sin of unbe the sake of which he is sure to be damned, if he finds n at God's hand, by faith in Jesus Christ) This sight and things worketh in him sorrow and shame for sin: He moreover, revealed in him the Saviour of the world, an future necessity of closing with him for life, at the which

e work of grace, and also the discovery of it, if you
t to object, object; if not, then give me leave to pro-
you a second question. Rom. x. 10. Philip. i. 27. Matth.
xxiv. 5 Psalm. l. 20. Job. xxiv. 5 6. Ezek. xxiv. 43.
Nay, my part is not now to reject, but to hear: let me
have your second question.

Is it this: Do you experience this first part of the de-
of it? And doth your life and conversation testify the
r standeth your religion in word or tongue, and not in
truth? Pray, if you incline to answer me in this, say no
n you know the God above will say amen to: and also
ut what your conscience can justify you in: for not he
mendeth himself is approved, but whom the Lord com-

Besides, to say I am thus and thus, when my conver-
d all my neighbours, tell me I lie, is great wickedness.

Then Talkative at first began to
ut recovering himself, thus he re-
You come now to experience, to
e, and God; and to appeal to him
ication of what is spoken: This

Talkative not pleased with Faithful's question.

discourse I did not expect: nor am I disposed to give an
such questions, because I count not myself bound there-
s you take upon you to be a catechiser; and tho' you
do, yet I may refuse to make you my judge: but I pray
tell me why you ask me such questions?

Because I saw you forward to talk, and because I knew
you had aught else but notion. Besides, to tell you all
, I have heard of you, that you
n whose religion lies in talk, and
r conversation gives this your
n the lie. They say you are a spot

Faithful's plain dealing with Talkative

Christians; and that religion fareth the worse for your un-
onversation; that some have already stumbled at your
ways, and that more are in danger of being destroyed
; your religion, and an ale-house and covetousness, and
and-lying, and vain company keeping. &c. will stand.
. The Proverb is true of you, which is said of a whore,
That she is a shame to all women;' so you are a shame
ofessors.

Since you are ready to take up reports,
dge so rashly as you do, I cannot but
you are some peevish or melancholy
t fit to be discoursed with, and so adieu.

Talkative flings away from Faithful.

Then came up Christian, and said to his brother, I told
it would happen; your words and his lust could not
e had rather leave your company than reform his life:
gone, as I said; let him go, the loss is no man's but his
has saved us the trouble of going from him; for if he con-
as I suppose he will do) as he is, he would have been but
our company; Besides, the apostle says, *from such with-
self.*

But I am glad we had this little discourse with him; it
pen that he will think of it again: however, I have dealt

 plainly

town of Vanity, they contrived here to set up a fair; should be sold all sorts of vanity, and that it should year long; therefore at this fair are al

The merchandise of this fair.

chandises sold, as houses, lands, trad honours, preferments, titles, count doms, lusts, pleasures; and delights as whores, bawds, wives, husbands, children, masters lives, blood, bodies, souls, silver, gold, pearls, prec and what not.

And moreover, at this fair, there are at all times jugglings, cheats, games, plays, fools, apes, knaves, and that of every kind.

Here are to be seen too, and that for nothing, thefts adulteries, false swearers, and that of a blood red colo

And as in other fairs of less moment there are sever streets under their proper names, where such and are vended: so here likewise you have the proper pla streets, (*viz* countries and kingdoms) where the wa fair are soonest to be found. Here is

The streets of this Fair.

Row, the French Row, the Italian Spanish Row, the German Row, wh sorts of vanities are to be sold. But, fairs, some one commodity is the chief of all the fair, of Rome and her merchandise is greatly promoted only our English nation, with some others, have take [illegible]

Now, as I said, the way to the celestial city lies just town where this lusty fair is kept; and he that woul city, and yet not go through this town, must needs go world. The Prince of Princes himself,

Christ went through this city.

went through this town to his own co that on a fair day too: yea, and as I th Beelzebub, the chief lord of this fair, him to buy of his vanities; yea, would him lord of the fair, would he but have done him reve went through the town. Yea, because he was such honour, Beelzebub had him from street to street, and all kingdoms of the world in a little tim

Christ bought nothing in this fair.

night, if possible, allure that blessed one en and to buy some of his vanities; but mind to the merchandise, and therefo town without laying out so much as o upon these vanities. This fair, therefore, is an ancie long standing, and a very great fair. 1 Cor. v. 10. 8. Luke iv 5, 6, 7.

Now these pilgrims, as I said, must needs go throug Well, so they did; but behold, even as they enter fair, all the people in the fair were moved, and the as it were, in a hubbub about them, and that for sever For,

First, The pilgrims were clothed with such kind of was diverse from the raiment of any that traded in that people therefore of the fair, made a great gazing u some said they were fools: some they were bedlams; they were outlandish men. 1 Cor. ii. 7, 8.

and takes it from them: hold fast therefore that
let no man take your crown: you are not yet out of
of the devil; you have not resisted unto blood, strif-
t sin; let the kingdom be always before you, and be-
ifully concerning things that are invisible: let nothing
his side the other world get within you: and above all
your own hearts and to the lust thereof, for they are
ove all things, and desperately wicked; set your faces
you have all power in heaven and earth on your side,
. Gal vi. 9 1 Cor. ix. 24, 25, 26, 27. Rev. iii. 11.

n Christian thanked him for his exhorta-
told him withal, that they would have
farther to them for their help the rest of
nd the rather, for that they well knew
a prophet, and could tell them of things
happen unto them, and how they might resist and over-
. To which request Faithful also consented. So Evan-
as followeth:

They Thank him for his exhortation.

ly sons, you have heard in the words of the truth of
that you must through many tribulations enter into the
heaven. And again, that in every city, bonds and
bide you; and therefore, you cannot expect that you
long on your pilgrimage without them in some sort or
have found something of the truth of these testimonies
already, and more will immediately follow: for now,
you are almost out of this wilderness, and therefore
n come into a town that you will bye and bye see before
that town you will be hard beset with enemies, who
but they will kill you; and be you sure that one or both
l seal the testimony which you hold with blood: but be
unto death, and the King will give you a crown of
at shall die there, although his death will be unnatu-
his pains perhaps great, he will yet have the better of
w: not only because he will arrive at the celestial city
t because he will escape many miseries that the other
within the rest of his journey. But when you are come
, and shall find fulfilled what I have here related, then
your friend, and quit yourselves like men, and com-
ping of your souls to your God in well doing, as unto a
ator.

saw in my dream, that when they were got out of the
, they presently saw a town before them and the name
n is *Vanity*; and at the town there is a fair kept, called
; it is kept all the year long; it beareth the name of
, because the town is lighter than vanity: and also be-
at is there sold, or that cometh thither is vanity. As
g of the wise, "All that cometh is vanity." Isa. xl.
, 12.

is no new erected business but a thing of ancient stand-
shew you the original of it.

ive thousand years ago, there were
alking to the celestial city, as these
persons are; and Beelzebub, Apol-
Legion, with their companions, perceiving by the path
grims made, that their way to the city lay through this

The antiquity of Vanity fair.

town of Vanity, they contrived here to set up [illegible], should be sold all sorts of vanity, and that it should la[illegible] year long; therefore at this fair are all [illegible] chandises sold, as houses, lands, trade[illegible] honours, preferments, titles, countri[illegible] doms, lusts, pleasures; and delights o[illegible] as whores, bawds, wives, husbands, children, masters, [illegible] lives, blood, bodies, souls, silver, gold, pearls, preció[illegible] and what not.

The merchandise of this fair.

And moreover, at this fair, there are at all times t[illegible] jugglings, cheats, games, plays, fools, apes, knaves, a[illegible] and that of every kind.

Here are to be seen too, and that for nothing, thefts, adulteries, false swearers, and that of a blood red colou[illegible]

And as in other fairs of less moment there are several streets under their proper names, where such and su[illegible] are vended: so here likewise you have the proper plac[illegible] streets, (*viz* countries and kingdoms.) where the war[illegible] fair are soonest to be found. Here is t[illegible] Row, the French Row, the Italian [illegible] Spanish Row, the German Row, whe[illegible] sorts of vanities are to be sold. But, [illegible] fairs, some one commodity is the chief of all the fair, so [illegible] of Rome and her merchandise is greatly promoted in [illegible] only our English nation, with some others, have taken [illegible] thereat.

The streets of this Fair.

Now, as I said, the way to the celestial city lies just th[illegible] town where this lusty fair is kept; and he that would [illegible] city, and yet not go through this town, must needs go [illegible] world. The Prince of Princes himself, w[illegible] went through this town to his own cou[illegible]

Christ went

r, and as they wondered at their apparel, so they did their speech; for few could understand what they said; ally spoke the language of Canaan; but they that kept re the men of this world: so that from one end of the the other, they seemed Barbarians to each other.

But that which did not a little amuse the merchandisers, these pilgrims set very light by all their wares; they camuch as to look upon them; and if they called upon ay, they would put their fingers in their ears, and cry, *y mine eyes from beholding vanity*: and look upwards that their trade and traffic was in heaven.

nced mockingly, beholding the carriage of the men, to em, What will you buy? but they looking gravely maid, *We buy the truth* Prov. xxiii. 23. At that there casion taken to despise the men the more; some mock- taunting, some speaking reproachfully, and some calling rs to smite them. At last things came to an hubbub, t stir in the fair, insomuch that all order was confound- was word presently brought to the great one of the fair ly came down and deputed some of his most trusty take those men into an examination, about whom the most overturned. So the men were brought to exami- id they that sat upon them, asked them, Whence they ither they went? and what they did there in such an un- ? The men told them, That they were pilgrims and n the world; and that they were going to their own which was the heavenly Jerusalem; and that they had ccasion to the men of the town, nor yet to the merchan- s to abuse them, and to stop them in their journey, ex- for that, when one asked them what they would buy, hey would *buy the truth*. Heb. xi. 13, 14, 15, 16. But ere appointed to examine them did not believe them other than bedlams and mad, or else such as came to ngs into a confusion in the fair. Therefore they took beat them, and besmeared them with dirt, and then put the cage, that they might be made a spectacle to all the e fair. There therefore they lay for some time, and e the objects of any man's sport, or malice, or revenge; ne of the fair laughing still at all that befel them. But ring patient, and not rendering railing for railing, but se blessing, and giving good words for bad, and kind- uries done, some men in the fair, that were more ob- l less prejudiced than the rest, began to check and blame ort for the continual abuses done by them to the men: efore in an angry manner, let fly at them again; count- bad as the men in the cage, and telling them that they ifederates, and should be made partakers of their mis- The others replied, that for aught they see, the men t and sober, and intended nobody any harm; and were many that traded in their fair that were more be put into the cage, yea and pillory too, than were at they had abused. Thus after divers words had pas- sides, (the men behaving themselves all the while ve- ad soberly before them) they fell to some blows among and did harm one to another. Then were these two

poor

poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and put them in chains up and down the fair, for an example to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them with so much meekness and patience that it won to their side (though but few in comparison of the rest) several men in the fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened, that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for confounding the men of the fair.

were remanded to the cage again, until farther or-
taken with them. So they put them in and made
in the stocks.
ore they called to mind again what they had heard
thful friend Evangelist, and were the more confirm-
tys and sufferings, by what he told them would hap-
They also now comforted each other, that whose
ffer, even he should have the best of it; therefore,
cretly wished that he might have that preferment:
ng themselves to the all-wise disposal of Him that ru-
, with much content they abode in the condition, in
ere, until they should be otherwise disposed of.
venient time being appointed they brought them
r trial, in order to their condemnation. When the
ne, they were brought before their enemies, and ar-
e Judge's name was *Lord Hategood*: Their indict-
e and the same in substance tho' somewhat varying in
ntents whereof were these:
*were enemies to, and disturbers of their trade: That
commotions and divisions in the town, and had u on a
own most dangerous opinions, in contempt of the law
.*
ful began to answer, That he had only set himself
which had set itself against him, that is higher than
And, said he, as for disturbance, I make none, be-
man of peace; the parties that were won to us, were
lding our truth and innocence, and they are only
the worse to the better. And as to the king you talk
s Beelzebub, the enemy of our Lord, I defy him and
.
lamation was made, That they that had aught to say
d the King, against the prisoner at the bar, should
pear, and give in their evidence. So there came in
fes, to wit, *Envy*, *Superstition*, and *Pickthank*.
then asked, if they knew the prisoner at the bar?
y had to say for their Lord the King against him?
d forth Envy, and said to this effect: My Lord, I
this man a long time, and will attest upon my oath,
onourable bench, That he is,——
ld——Give him his oath.
are him. Then he said, My Lord, this man, not-
his plausible name, is one of the vilest men in our
neither regardeth prince nor people, law nor cus-
th all that he can to possess all men with certain of
otions, which he in general calls, *principles of faith*
And in particular I heard him once myself affirm,
nity and the customs of our town of vanity, were di-
opposite, and could not be reconciled. By which
ord, he doth at once, not only condemn all our lau-
but us in the doing of them.
en did the judge say to him, Hast thou any more to
.
Lord, I could say much more, only I would not be
e court, yet if need be, when the other gentlemen
u their evidence, rather than any thing should be
wanting

They therefore brought him out, to do with him acc
the law: and first they scourged him: t
The cruel death of Faithful. buffetted him; then they lanced his fl
knives; after that they stoned him wit
then pricked him with their swords; and
all they burnt him to ashes at the stake. Thus came Fa
his end.

Brave Faithful, bravely done in word and deed!
Judge, witnesses, and jury have, instead
Of overcoming thee, but shewn their rage,
When they are dead, thou'lt live from age to age.

Now I saw that there stood behind the multitude a ch
a couple of horses waiting for Faithful, who (so soon as
saries had dispatched him) was taken up into it, and
was carried up through the clouds with sound of tr
nearest way to the celestial gate. But as for Chris

what Mr. Pickthank hath said, I say, (avoiding terms, m said to rail and the like,) that the prince of this town, e rabblement; his attendants, by this gentleman named, fit for being in hell than in this town and country: *And d have mercy upon me.*

The judge's speech to the jury.

e judge called to the jury, (who all this d by to hear and observe), Gentlemen of you see this man about whom so great an th been made in this town; You have also at these worthy gentlemen have witnessed against him: ave heard his reply and confession. It lieth now in your hang him, or save his life; but yet I think meet to in- into our law.

was an act made in the days of Pharoah the Great, ser- ar prince, that, lest those of a contrary religion should and grow too strong for him, their males should be to the river. There was also an act made in the days hadnezzar the Great, another of his servants, That would not fall down and worship his golden image, thrown into a fiery furnace. There was also an act he days of Darius, That whoso for some time called upon but him, should be cast into the lion's den. Now, the of these laws this rebel hath broken, not only in thought, not to be borne,) but also in word and deed, which must needs be intolerable. Exodus i. Dan. iii. and iv.

t of Pharaoh, his law was made upon a supposition, to mischief, no crime being yet apparent; but here is a parent. For the second and third, you see he disputeth r religion; and for the treason he hath confessed, he de- die the death.

The jury and their names.

vent the jury out, whose names were, d man, Mr. *No-good*, Mr. *Malice*, Mr. Mr. *Live-loose*, Mr. *Heady*, Mr. *High-* *Enmity*, Mr. *Lyar*, Mr. *Cruelty*, Mr. *Hate-light*, *Implacable*; who every one gave in his private verdict m among themselves, and afterwards unanimously con- bring him in guilty before the judge. And first among s, Mr. Blindman the foreman said, I see clearly that is an heretic. Then said Mr. No-good, Away with such from the earth. Ay, said Mr. Malice, for I hate the ve- of him. Then said Mr. Love-lust, I could never endure r I, said Mr. Live-loose; for he would always be con- my way. Hang him, hang him, said Mr. Heady. A for- said Mr. High-mind. My heart riseth against him, said ity. He is a rogue, said Mr. Lyar. Hanging is too him, said Mr. Cruelty. Let us dispatch him out of the Mr. Hatelight. Then said Mr. Im-

They condole to bring him in guilty of death.

Might I have all the world given ld not be reconciled to him: there- s forthwith bring him in guilty of death. hey did; therefore he was presently rd to be had from the place were he was, to the place nce he came, and there to be put to the most cruel death be invented.

They

They therefore brought him out, to do with him accor the law: and first they scourged him; th

The cruel death of Faithful.

buffetted him; then they lanced his fle knives; after that they stoned him with then pricked him with their swords; and, all they burnt him to ashes at the stake. Thus came Fai his end.

posite, and was remanded back to prison; so he there re-
for a space; but he that over-rules all things, having the
of their rage in his own hand so brought it about, that
after that time escaped them and went his way.
as he went he sung, saying:

ell, Faithful thou hast faithfully profest
to thy Lord, with whom thou shalt be blest;
hen faithless ones, with all their vain delights,
e crying out under their hellish plights:
g, Faithful, sing, and let thy name survive:
r though they killed thee, thou art yet alive.

I saw in my dream, that Christian went not forth alone;
re was one whose name was *Hopeful*, (being so made by
holding of Christian and Faithful in their words and behavi-
their sufferings at the fair,) who joined himself unto him,
tering into a brotherly covenant told him that he would be
apanion. Thus one died to bear testimony to the truth,
nother rises out of his ashes to be a companion with Christi-
in pilgrimage. This Hopeful also told Christian, that there
many more of the men in the fair that would take their time
llow after.

saw, that quickly after they were got out of the fair, they
ook one that was going before them, whose name was *By-*
So they said to him, What countryman, Sir? and how far
this way? He told them, that he came from the town of
peech, and he was going to the celestial city; but told them
name.

m Fair-Speech, said Christian; is there any good that liveth
Prov. xxvi 25.

nds. Yes, said By-ends, I hope so.

Pray, Sir, What may I call you?

nds. I am a stranger to you, and you to me; if you be go-
is way, I shall be glad of your company; if not, I must be
nt.

This town of Fair-Speech, said Christian, I have heard of,
as I remember, they say, it is a wealthy place.

nds. Yes, I will assure you that it is, and I have very many
indred there.

Pray, who are your kindred there, if a man may be so bold.

nds. Almost the whole town; and, in particular, my Lord
bout, my Lord Time-server, my Lord Fair-speech, (from
ancestors that town first took its name); also Mr. Smooth-
Mr. Facing-both-ways, Mr. Any-thing; and the parson of
rish, Mr. Two-tongues, was my mother's own brother by
ther's side: and to tell you the truth I am become a gen-
n of good quality, yet my great grandfather was but a wa-
n, looking one way and rowing another, and I got most of
tate by the same occupation.

Are you a married man?

nds. Yes, and my wife is a very virtuous woman, the
ter of a virtuous woman; she was my Lady Feigning's
ter's: therefore she came of a very honourable family, and
to such a pitch of breeding, that she knows how to car-
, even to prince and peasant. It is true, we somewhat

Suppose a man, a minister, or a tradesman, &c. an advantage lie before him, to get the good blessing so as that he can by no means come by them, excep ance, at least, he becomes extraordinary zealous in of religion that he meddled not with before; may these means to attain his end, and yet be a right hone

Money-love. I see the bottom of your question; a gentlemen's good leave, I will endeavour to shape yo And, first to speak to your question as it concern himself; Suppose a minister, a worthy man, posse very small benefice, and has in his eye a greater, m plump by far; he has also now an opportunity of g so as by being more studious, by preaching more fr zealously, and, because the temper of the people re altering some of his principles: For my part I see no man may do this, (provided he has a call,) ay, and more besides, and yet be an honest man: For why?

1. His desire after that benefice is lawful, (this ca tradicted,) since it is set before him by Providence may get it if he can, making no question for conscienc

2. Besides his desire after that benefice makes hin ous, a more zealous preacher, &c. and so makes man yea, makes him better improve his parts, whi ing to the mind of God.

3. Now, as for his complying with the temper of by deserting, [to serve them,] some of his principles, 1. That he is a self denying temper: 2. Of a sweet deportment: 3. And so more fit for the ministerial fu

4. I conclude then, that a minister that changes a great, should not, for so doing, be judged as coveto ther, since he is improved in his parts and industry counted as one that pursues his call, and the opport to his hand to do good.

ouertook them; and the rather, because they had oppo-
. By-ends before. So they called after them, and they
d stood still till they came up to them. But they conclu-
they went, that not Mr. By-ends, but old Mr. Hold-the-
hould propound the question to them, because as they sup-
their answer to him would be without the remainder of
g that was kindled between Mr. By-ends and them, at
rting before.

ey came up to each other, and after a short salutation,
old-the-world propounded the question to Christian and
w, and bid them to answer it if they could.

Then said Christian, Even a babe in religion may answer
usand such questions. For, if it be unlawful to follow
or loaves, as it is John vi. how much more abominable is
ke of him and religion a stalking horse to get and enjoy
rld? Nor do we find any other than heathens, hypocrites,
, and witches that are of this opinion.

eathens: For when Hamor and Sechem had a mind to the
er and cattle of Jacob, and saw that there was no way for
o come at them, but by becoming circumcised, they said to
companions, If every male of us be circumcised, shall not
ttle, and their substance, and every beast of theirs be ours?
daughters and their cattle were that which they sought to
and their religion the stalking-horse they made use of to
t them. Read the whole story. Gen. xxxiv. 20—24.

he hypocritical Pharisees were also of this religion; Long
were their pretence; but to get widows houses was their
and greater damnation was from God their judgment.
x. 46, 47.

das the devil was also of this religion; he was religious for
, that he might be possessed of what was therein; but he
t, cast away, and the very son of perdition.

mon the witch was of this religion too; for he would have
Holy Ghost that he might have got money therewith; and
ence from Peter's mouth was according thereto. Acts viii.

either will it go out of my mind, but that *that* man that
p the religion of the world, will throw away religion for
ld; for so surely as Judas designed the world in becoming
s, so surely did he also sell religion and his master for the
To answer the question therefore affirmatively, as I per-
ou have done, and to accept of, as authentic, such an
is both heathenish, hypocritical, and devilish; and your
will be according to your works. Then they stood staring
n another, but had not wherewith to answer Christian,
l also approved of the soundness of Christian's answer, so
as a great silence among them. Mr. By-ends and his
ny also staggered and kept behind, that Christian and
l might out-go them. Then said Christian to his fellow,
men cannot stand before the sentence of men, what will
with the sentence of God? And if they are mute when
ith by vessels of clay, what will they do when they shall be
d by the flames of a devouring fire?

n Christian and Hopeful out-went them again, and went
y came to a delicate plain, called *Ease*, where they went

The eale that pilgrims have is but little in this life.

with much content; but that plain in row, so they were quickly got over it. the farther side of that plain was t called *Lucre*, and in that hill a silver m some of them that had formerly gone because of the rarity of it, had turn see; but going too near the brink of the pit, the groun ccitful under them, broke, and they were slain: So been maimed there, and could not, to their dying da own men again

Then I saw in my dream, that a little off the road, c the silver mine, stood *Demas* (gentleman like) to call to com- and see; who said to Christian and his fellow, aside hither, and I will shew you a thing.

Chr. What thing is so deserving, as to turn us out o

Demas. Here is a silver mine, and some digging in sure; if you will come, with a little pains, you may vide for yourselves.

Hope. Then said Hopeful, Let us go see.

Chr. Not I, said Christian, I have heard of this p now, and how many there have been slain; and beside sure is a snare to those that seek it; for it hindereth th pilgrimage.

Then Christian called to Demas, saying, Is not the gerous? Hath it not hindered many in their pilgrimage

Demas. Not very dangerous, except to those that a but withal, he blushed as he spake.

Chr. Then said Christian to Hopeful, Let us not but still keep on our way.

Hope. I will warrant you when By-ends comes up, the same invitation as we, he will turn in thither to

: By-ends and his companions were come again with-
they at the first beck went over to Demas. Now
fell into the pit by looking over the brink thereof,
hey went down to dig, or whether they were smo-
bottom by the damps that commonly arise, of these
ot certain, but this I observed, that they never were
the way. Then sang Christian:

ds and silver Demas both agree;
alls, the other runs, that he may be
er in his lucre; so these do
up in this world, and no farther go.

that just on the other side of this pilgrims came to a place where monument hard by the highway

They see a strange monument.

sight of which they were both concerned, because of
ets of the form thereof; for it seemed to them as if it
woman transformed into the shape of a pillar: here
ey stood looking, and looking upon it, but could not
ell what they should make thereof. At last Hopeful
en upon the head thereof, a writing in an unusual hand;
; no scholar, called to Christian (for he was learned)
could pick out the meaning; so he came, and after a
of the letters together, he found the same to be this,
Lot's wife. So he read it to his fellow; after which
concluded, that that was the pillar of salt into which
was turned, for looking back with a covetous heart,
as going from Sodom for safety. Which sudden and
nt gave them occasion of this discourse. Gen. xix. 26.
my brother! This is a seasonable sight: it came op-
o us after the invitations which Demas gave us to come
v the hill Lucre; and had we gone over, as he desired
thou wast inclined to do, (my brother), we had, for
ow, been made like this woman, a spectacle for those
me after to behold.
was sorry that I was so foolish, and am made to wonder
not now as Lot's wife; for wherein was the difference
sin and mine? She only looked back, and I had a de-
e; let grace be adored, and let me be ashamed, that
thing should be in mine heart.
us take notice of what we see here for our help for
ne. This woman escaped one judgment, for she fell
destruction of Sodom; yet she was destroyed by ano-
e see, she is turned into a pillar of salt.
ne: and she may be to us both caution and example:

within sight of where they are; for they cannot choose but did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth hearts are grown desperate in the case; and I cannot th compare them to so sitly, as to them that pick pocke presence of the judge or that will cut purses under the It is said of the men of Sodom, *that they were sinners* Gen. xiii. 13. because they were sinners *before the Lord*, his eye sight, & notwithstanding the kindnesses that he ha them; for the land of Sodom was now like the garden heretofore, verse 10. This therefore provoked him the jealousy, and made their plague as hot as the fire of the l of heaven could make it. And it is most rationally to b ded, that such, even such as these are, that shall sin in t yea, and that too in despite of such examples, that are tinually before them to caution them to the contrary, partakers of the severest judgments.

Hope. Doubtless thou hast said the truth; but what a it, that neither thou, but especially I, am not made m example! This ministereth occasion to us to thank God before him, and always to remember Lot's wife.

I saw then that they went on their way to a pleas which David the king called *the river of God*, Psalm lx John *the river of the water of life*. Now their way lay the bank of this river. Here therefore Christian and hi nion walked with great delight: they drank also of the the river, which was pleasant and enlivening to their s rits: besides, on the banks of this river, on every side we trees, for all manner of fruits: and the leaves they eat te surfeits, and other diseases that are incident to those their blood with travels. On each side of was also a meadow, curiously beautified lies: and it was green all the year long

A meadow in which they lie

nd of the road a meadow, and a stile to go over into
neadow is called *By-path Meadow*.
:hristian to his fellow, If this Mea-
ong by our way-side, let us go over
:n he went to the stile to see, and
h lay along by the way on the other
nce. It is according to my wish said Christian; here
going: come, good Hopeful, and let us go over.
: how if this path should lead us out of the way?
is not likely, said the other: look, doth it not go
way-side? So Hopeful, being per-
his fellow, went after him over
Then they were gone over, and
nto the path, they found it very
r feet; and withal, they looking
, espied a man walking as they did, (and his name
nfidence:) so they called after him, and asked him,
: way led; He said, to the celestial gate. Look, said
id not I tell you so? By this you may see we are right;
wed, and he went before them. But behold the night
nd it grew very dark, so that they that were behind
t of him that went before.
fore that went before, (Vain-Confidence by name,)
he way before him, fell into a deep pit, Isa. ix. 16.
on purpose there made by the prince of those grounds,
n-glorious fools withal, and was dashed in pieces with

One temptation makes way for another.

Strong Christians may lead weak ones out of the way.

ristian and his fellow heard him fall. So they called to
natter, but there was none to answer, only they heard
Then said Hopeful, Where are we now? Then was
ilent, as mistrusting that he had led him out of the way;
began to rain, and thunder and lighten, in a most dread-
; and the waters rose amain.
peful groaned in himself, saying, Oh, that I had kept

o would have thought that this path should have led us
vay?
was afraid of it at the very first, and therefore gave
ntle caution. I would have spoke plainer, but that
er than I.
d brother, be not offended, I am
e brought thee out of the way, and
put thee into such imminent danger;
rother, forgive me; I did not do it
ntent.
: comforted, my brother, for I forgive thee; and be-
that this shall be for our good.
n glad I have met with a merciful brother; but we
and thus; let us try to go back again.
at, good brother, let me go before.
, if you please, let me go first; that if there be any
may be first therein; because by my means we are both
f the way.
o, said Hopeful, you shall not go first; for your mind
bled, may lead you out of the way again. Then for
their

Christian's repentance for leading his brother out of the way.

Despair. a castle, called *Doubting-castle*, the o
of was Giant Despair, and it was in his grounds the
sleeping; wherefore he getting up in
early, and walking up and down i
caught Christian and Hopeful asleep in
Then with a grim and surly voice h
awake, and asked them whence the
what they did in his grounds? They
were pilgrims; and that they had lo
Then said the Giant, you have this night trespasse
trampling in, and lying on my ground, and therefore
along with me. So they were forced to go because h
er than they. They also had but little to say, for they
selves in a fault. The Giant therefore drove them
and put them into his castle, in a very dark dungeo
stinking to the spirits of these two men. Here then t
Wednesday morning until Saturday night, without
bread or drop of drink, or light, or any to ask ho
they were therefore here in evil case, and were far
and acquaintance. Now in this place Christian ha
row, because it was through his unadvised haste th
brought into this distress. Psalm lxxxix. 16.

He finds them in his ground, and carries them to Doubting-castle.

Now Giant Despair had a wife, and her name w
so when he was gone to bed, he told his wife what
to wit, That he had taken a couple of prisoners, a
into his dungeon, for trespassing on his grounds. T
her also; what he had best to do further to them?
him what they were, whence they came, and whith
bound? and he told her. Then she counselled him,
arose in the morning, he should beat them withou

e yet alive, did advise him to counsel them to make
emselves; so when morning was come, he goes to
y manner, as before, and perceiving them to be
n the stripes that he had given them the day before,
that since they were never like to
that place, their only way would *Giant Despair*
to make an end of themselves *counsels them to*
ife, halter, or poison: for why, *kill themselves.*
ld you chuse life? seeing it is at-
o much bitterness. But they desired him to let them
t he looked ugly upon them, and rushing to them,
made an end of them himself but that he fell into
s, (for he sometimes in sun-shiny weather fell into
: for a time the use of his hands; wherefore he with-
eft them as before, to consider what to do. Then
ers consult between themselves, whether it was best
ounsel or no: and thus they began their discourse:
er, said Christian, what shall we do? The life that
is miserable! For my part, I know not whether it is
hus, or to die out of hand. *My soul chuseth strang-*
ran life, Job. vii. 15 and the grave is more easy for
dungeon! Shall we be ruled by the Giant?
eed our present condition is dreadful and death
: more welcome to me than thus for ever to abide:
s consider, the lord of the country to which we are
aid, *Thou shalt do no murder*, no, not to another man's
ch more then are we forbidden to take his counsel,
lves. Besides, he that kills another, can but commit
n his body: but for one to kill himself, is to kill body
one. And, moreover, my brother, thou talkest of
rave; but thou hast forgotten the hell, whither for
murderers go? For no murderer hath eternal life,
t us consider again, that all the law is not in the hand
spair; others, so far as I can understand, have been
n as well as we, and yet have escaped out of his hands.
, but that God who made the world, may cause that
air may die, or that at some time or other, he may
ck us in; or that he may in a short time have another
efore us, and may lose the use of his limbs? And if
ould come to pass again, for my part, I am resolved
the heart of a man, and to try my utmost to get from
nd. I was a fool that I did not try to do it before;
er, my brother, let us be patient, and endure a
time may come, that may give us a happy release;
ot be our own murderers. With these words Hope-
nt did moderate the mind of his brother: so they con-
her (in the dark) that day in their sad and doleful

vards evening the Giant goes down into the dungeon
e if his prisoners had taken his counsel; but when he
he found them alive; and truly alive was all; for
for want of bread and water, and by reason of the
y received when he beat them, they could do little
But I say, he found them alive; at which he fell in-
s rage and told them, That seeing they had disobeyed
his

his counsel, it should be worse with them than if they had n
been born.

At this they trembled greatly, and I think that Christian
into a swoon; but coming a little to himself again, they rene
their discourse about the Giant's counsel, and whether yet
had best take it or no. Now, Christian again seemed to be
doing it; but Hopeful made his second reply as followeth;

Hope. My brother, said he, remembereſt thou not, how
ant thou haſt been heretofore? Apollyon could not crush
nor could all that thou didſt hear, or ſee, or feel, in the V
of the Shadow of Death; what hardſhip, terror, and amazem
haſt thou already gone through, and art thou now nothing but
Thou ſeeſt that I am in the dungeon with thee, a far weaker
by nature than thou art; alſo this Giant has wounded me as
and hath alſo cut off the bread and water from my mouth
with thee I mourn without the light. But let us exerciſe a
more patience: Remember how thou playedſt the man at V
Fair, and was neither afraid of the chain nor cage, nor
bloody death; wherefore let us (at leaſt to avoid the ſhame
becomes not a Chriſtian to be found in) bear up with patien
well as we can.

Now night being come again, and the Giant and his wife
in bed, ſhe aſked him concerning the priſoners, and if they
taken his counſel? To which he replied, They are ſtubborn
they chuſe rather to bear all hardſhips than to make away
themſelves. Then, ſaid ſhe, take them into the caſtle-yard
morrow, and ſhew them the bones and ſkulls of thoſe that
haſt already diſpatched, and make them believe, that ere a
comes to an end, thou alſo wilt tear them in pieces, as thou
done their fellows before them.

So when the morning was come, the Giant goes to them a
and takes them into the caſtle-yard, and ſhews them as his
had bidden him. Theſe, ſaid he, were pilgrims as you are,
and they treſpaſſed on my grounds as you have done; and
I thought fit I tore them in pieces, a
within ten days, I will do you; go
you down to your den again; and
that he beat them all the way th
They lay therefore all the day of Satu
in a lamentable caſe, as before. Now, when night was c
and when Mrs. Diffidence and her huſband the Giant were go
bed, they began to renew their diſcourſe of their priſoners;
withal, the old Giant wondered, that he could neither h
blows nor counſel bring them to an end. And with that his
replied, I fear, ſaid ſhe, that they live in hopes that ſome
come to relieve them, or that they have picklocks about the
the means of which they hope to eſcape. And ſayeſt th
my dear, ſaid the Giant? I will therefore ſearch them i
morning.

The Giant threatens that ſhortly he would kill them in pieces.

Well, on Saturday at midnight they began to pray, and co
ed in prayer till almoſt break of day.

Now, a little before it was day,
Chriſtian, as one half amazed, brake
this paſſionate ſpeech: What a fool,
he, am I, thus to lie in a ſtinking dun

A key in Chriſtian's boſom called Promiſe, *opens any lock in Doubting-caſtle.*

may as well walk at liberty! I have a key in my bosom, *Promise*, that will (I am persuaded) open any lock in castle. Then said Hopeful, that is good news, good pluck it out of thy bosom and try.

Christian pulled it out of his bosom, and began to try at on door, whose bolt, (as he turned the key) gave back, door flew open with ease; and Christian and Hopeful both Then he went to the outward door that leads into the rd, and with his key opened that door also. After he the iron-gate, for that must be opened too, (but that lock

ery hard,) yet the key did open it; then they thrust open e to make their escape with speed; but that gate, as it d, made such a creaking, that it waked Giant Despair, who rising to pursue his prisoners, felt his limbs to fail, for his ck him again, so that he could by no means go after them. hey went on, and came to the king's high way, and so were cause they were out of his jurisdiction.

when they were gone over the stile, they began to con-

trive

trive with themselves what they should do at that stile those that should come after from falling into the h Despair. So they consented to erect there a pillar grave upon the side thereof this sentence: "Over t way to Doubting-castle, which is kept by Giant D despiseth the King of the celestial country, and see his holy pilgrims." Many therefore that followed aft was written, and escaped the danger. This done, follows:

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground:
And let them that come after have a care,
Lest they for trespassing his pris'ners are,
Whose castle's Doubting, and whose name's De

They went then till they came to the Delectable which mountains belong to the Lord of that hill of w have spoken of before: So they went up to the n behold the gardens and orchards, the vineyards and water; where also they drank and washed themsel freely eat of the vineyards. Now there was on the mountains, shepherds feeding their flocks, and they highway side The pilgrims therefore went to them, upon their staves, (as is common with weary pilgrim stand to talk with any by the way,) they asked, Who mountains are these? and whose be the sheep tha them.

Shep. These mountains are Emanuel's land, and t in sight of the city; and the sheep also are his, and h his life for them.

Chr. Is this the way to the celestial city?

Shep. You are just in the way.

Chr. How far is it thither?

a while to be acquainted with us, and yet more to solace selves with the good of the Delectable Mountains. They told them that they were content to stay; so they went to rest that night, because it was very late.

hen I saw in my dream, that in the morning the shepherds d up Christian and Hopeful to walk with them upon the ntains: So they went forth with them and walked a while, ng a pleasant prospect on every side. Then said the shepherds to another, Shall we shew these pilgrims some wonders? so n they had concluded to do it, they had them to the top of an hill, called *Error*, which very steep on the farthest side, and bid look down to the bottom. So Christian

They are shewn wonders.

Mountains delectable they now ascend.
Where shepherds be, which to them do commend
Alluring things, and things that cautious are;
Pilgrims are steady, kept by faith and fear.

Hopeful looked down, and saw at the bottom several men d all to pieces by a fall that they had from the top. Then Christian, What meaneth this? The shepherds answered,

among them. Then said Christian, What means this? herds then answered. Did you not see a little below t some a stile that led into a meadow, on the left hand o They answered, Yes. Then said the shepherds, Fro there goes a path that leads directly to Doubting-castl kept by Giant Despair; and these men (pointing to t are tombs) came once on a pilgrimage, as you do now they came to that same stile; and because the right way in that place they chose to go out of it into that me there were taken by Giant Despair, and cast into Dout where, after they had a while been kept in the dung last did put out their eyes, and led them among th where he has left them to wander to this very day, tha of the wise men might be fulfilled, *He that wanderet way of understanding shall remain in the congregation* Prov. xxi. 26. Then Christian and Hopeful looked another, with tears gushing out, but yet said nothing t herds.

Then I saw in my dream, that the shepherds had th ther place in a bottom, where was a door in the side and they opened the door, and bid them look in: T in therefore, and saw that within it was very dark a they also thought that they heard there a rumbling n fire, and a cry of some tormented, and that they smel of brimstone. Then said Christian, What means this? herds told them, This is a by-w a way that hypocrites go in at such as sell their birth-right with as sell their master with Judas; such as blaspheme the g Alexander; and that lie and dissemble with Ananias a

A bye-way to hell.

his time the pilgrims had a desire to go forwards, and the
rds a desire they should; so they walked towards the ends
mountains. Then said the shepherds one to another, Let
shew the pilgrims the gates to the celestial city, if they
ill to look through our perspective glass. The pilgrims
ingly accepted the motion: so they had them to the top
igh hill called *Clear*, and gave them the glass to look.
they tried to look, but the remembrance of the last thing
shepherds shewed them, made their hand shake; by means
h impediment they could not look steadily
h the glass: yet they thought they saw some-
ke the gate, and also some of the glory of
ce. Then they went away, and sang.

The fruits of servile fear.

ms by the shepherds secrets are reveal'd.
hich from all other men are kept conceal'd:
ome to the shepherds then, if you would see
hings deep, things hid, and that mysterious be.

en they were about to depart, one of the shepherds gave
note of the way. Another of them bid them
e of the Flatterer. The third bid them take
hat they sleep not upon the inchanted ground.
he fourth bid them God speed. So I woke
my dream.

A two fold caution.

I slept and dreamed again, and saw the same two pilgrims
down the mountains along the high-way towards the city.
little below these mountains on the left hand lieth the coun-
Conceit; from which country there comes into the way in
the pilgrims walked, a little crooked lane. Here therefore
met with a very brisk lad, that came out of that country;
name was *Ignorance*. So Christian asked him from what
he came, and whither he was going?

r. Sir. I was born in the country that lieth off there, a lit-
the left hand, and am going to the celestial city.

But how do you think to get in at the gate? for you may
me difficulty there.

r. As other good people do, said he.

But what have you to shew at the gate, that the gate should
ned to you?

r. I know my Lord's will, and have been a good liver; I
very man his own; I pray, fast, pay tithes, and give alms,
ve left my country, for whither I am going.

But thou camest not in at the wicket-gate that is at the head
way; thou comest in hither through that same crooked lane,
erefore, I fear, however thou mayst think of thyself, when
ckoning day shall come, thou wilt have laid to thy charge,
ou art a thief and a robber, instead of getting admittance
e city.

r. Gentlemen, Ye be utter strangers to me, I know ye not:
ent to follow the religion of your country, and I will fol-
e religion of mine. I hope all will be well. And as for the
ist you talk of, all the world knows that it is a great way
country: I cannot think that any men in all our parts do so
n know the way to it; nor need they matter whether they

On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith Those that no understanding have,
(Although he made them), them he will not sa

Hope He farther added, It is not good, I think, t him at once; let us pass him by, if you will, and talk t even as he is able to bear it.

So they both went on, and Ignorance he came a when they had passed him a little way, they entered dark lane, where they met a man whom seven devils with seven strong cords, and were carrying him back that they saw on the side of the hill, Matth xii. 45. P Now good Christian began to tremble, and so did H companion; yet as the devils led away the man, Chris to see if he knew him; and he thou be one *Turn away*, that dwelt in the past sy. But he did not perfectly s for he did hang his head like a thief th But being gone past, Hopeful looke and espied on his back a paper, with this inscription, *I fessor, and damnable apostate*. Then said Christian to Now I call to remembrance that which was told me, that happened to a good man hereabout. The name was *Little-Faith* but a good man, and he dwelt in t Sincere. The thing was this: At the entering in at t there comes down from Broad-way-gate, a lane ca *Sdan's-Lane*, so called, because of the murders that are done there. And this Little Faith, going on Pilgrimage

The destruction of one Turn-away.

ieves, thieves. With that Guilt, with a great club
is hand, struck Little-Faith on the head, and with
ed him flat to the ground; where he lay bleeding as
d bleed to death. All this while, the thieves stood
ast they hearing that some were upon the road, and
should be one Great-Grace, that dwells in the city
fidence, they betook themselves to their heels, and
man to shift for himself. Now, after a while, Little
o himself, and getting up, made shift to scramble on
is was the story.

did they take from him all that ever he had?

ne place where his jewels were they never ransack-
ne kept still. But, as I was told, the good man was
l for his loss; for the thieves got most of his spending
t which they got not (as I said) were jewels; also he
ld money left, but scarce enough to bring him to his
; nay, (if I was not misinformed.) he was forced to
it, and keep himself alive: (for his jewels he might
beg and do what he could, he went (as we say)
hungry belly, the most part of the rest of the way.

is it not a wonder they got not from him his certifi-
ch he was to receive his admittance at the celestial

wonder: but they got not that; though they missed
1 any good conning of his; for he being dismayed
ming upon him, had neither power nor skill to hide
it was more by good providence than by his endea-
y missed of that good thing, 2 Tim i. 14.

it must needs be a comfort to him, that they got not
n him, 1 Pet i. 9.

he have been great comfort to him, had he used it
but they that told me the story, said That he made
of it all the rest of the way, and that because of the
e had in the taking away his money; indeed he for-
part of the rest of his journey: and besides, when
came into his mind, and he began to be comforted
ien would fresh thoughts of his loss come up again
d those thoughts would swallow up all.

, poor man! This could not but be a great grief to

; ay, a grief indeed! Would it not have been so to
ld we been used as he, to be robbed and wounded
in a strange place, as he was? It is a wonder he
vith grief, poor heart! I was told that he scattered
rest of the way, with nothing but doleful and bitter
telling also to all that overtook him, or that he over-
ay as he went, where he was robbed, and how, who
t did it, and what he lost: how he was wounded,
id hardly escaped with his life.

t is a wonder that his necessity did not put him upon
ning some of his jewels, that he might have where-
ve himself in his journey.

talkest like one upon whose head is *Christian Snubs*
his very day; For what should he his fellow for

pawn

unadvisedly speaking. pawn them? or to whom should he
In all that country where he was r
jewels were not accounted of: nor did he want that s
could from thence be administered to him. Besides, h
els been missing at the gate of the celestial city, he ha
he knew well enough) been excluded from an inherita
and that would have been worse to him than the appe
villainy of ten thousand thieves.

Hope. Why art thou so tart, my brother? Esau fol
right, and that for a mess of pottage, and that birth-ri
greatest jewel: and if he, why might not Little-Faith
Heb. xii. 16.

Chr. Esau did sell his birth-right indeed, and so de
sides, and by so doing exclude themselves from the ch
as also that caitiff did: but you must put a difference be
and Little-Faith, and also betwixt their estates. Es
right was typical, but Little Faith's jewels were not
belly was his God, but Little-Faith's belly was not
want lay in his fleshly appetite, Little-Faith's did not so
Esau could see no farther than to the fulfilling of his
at the point to die, said he, *and what good will this bir*
me? Gen. xx. 32. but Little-Faith, tho' it was his
but a little faith, was by his little faith kept from such e
cies, and made to see and prize his jewels more, than t
as Esau did his birth-right. You read not any where
had faith; no not so much as a little; therefore no
where the flesh only bears sway, (as it will in that ma
faith is to resist,) if he sells his birth-right, and his so
and that to the devil of hell; for it is with such as it i
sis, *Who in her occasions cannot be turned away*, Jer. ii.
their minds are set upon their lusts they will have them,
then cost: but Little-Faith was of another temper, hi

inks, have stood one brush with them, and have
here had been no remedy.
hey are cowards, many have said, but few have
he time of trial. As for a great heart, Little-Faith
d I perceive by thee, my brother, hadst thou been
rned, thou art but for a brush, and then to yield.
ice this is the height of thy stomach, now they are at
us, should they appear to thee, as they did to him,
thee to second thoughts.
again, they are but journeymen-thieves, they serve
of the bottomless pit; who, if need be, will come
himself, and his voice is *as the roaring of a lion.* I
en engaged as this Little-Faith was, and I found it
;. These three villains set upon me, and I begin-
ristian, to resist, they gave but a call, and in came
I would (as the saying is) have given my life for a
at as God would have it, I was clothed with armour
and yet though I was so harnassed, I found it hard
yself like a man; no man can tell what in that com-
but he that hath been in the battle himself.
but they ran, you see, when they did but suppose
-Grace was in the way.
they have often fled, both they and their master,
race hath but appeared; and no marvel for he is
npion; but I trow you will put some difference be-
aith and the king's companion. All the king's sub-
his companions, nor can they, when tried, do such
; he. Is it meet to think, that a little child should
as David did? or that there should be the strength
ren? Some are strong, some are weak; some have
ne have little; this man was one of the weak, and
ent to the wall.
ld it had been Great-grace for their sakes.
d been he, he might have had his hands full; for
, that though Great-Grace is excellent good at his
has, and can, so long as he keeps them at the
do well enough with them; yet if they get within
nt-Heart, Mistrust, or the other, it will go hard
row up his heels. And when a man is down, you
n he do?
well upon Great-Grace's face, shall see those fears
, that shall easily give demonstration of what I say.
eard that he should say, (and that when he was in
e despaired even of life. How did these sturdy
eir fellows make David groan, mourn, and roar?
nd Hezekiah too, though champions in their day,
bestir them, by these assaulted; and yet, notwith-
had their coats soundly brushed by them. Peter,
ould go try what he could do; but though some do
t he is the prince of the apostles, they handled him
ade him at last afraid of a sorry girl.
r king is at their whistle: he is never out of hear-
any time they be put to the worst, he, if possible,
p them; and of him it is said, *The sword of him*
im cannot hold; the spear, the dart, nor habergeon;
he

ha; and he smelleth the battle afar off, the thunder tains, and the shoutings, Job xxxix. 19.

But for such footmen as thee and I are, let us n meet with an enemy, nor vaunt as if we could de we hear of others that have been foiled, nor be tick of our own manhood; for such commonly come by t tried. Witness Peter, of whom I made mention be swagger, ay, he would; he would, as his vain n him to say, do better, and stand more for his maste but who so foiled and run down by these villains as

When therefore we hear, that such robberies ar king's highway, two things become us to do: 1. ? nessed, and to be sure to take a shield with us; want of that that he that laid so lustily at Levia make him yield, and indeed, if that be wanting, at all. Therefore, he that had skill, hath said, *the shield of faith, wherewith ye shall be able to que darts of the wicked*. Eph vi. 16.

2. It is good also that we desire of the king a that he will go with us himself. This made David in the valley of the shadow of death; and Moses v dying where he stood, than to go one step withou my brother, if he will but go along with us, wha afraid of ten thousand that shall set themselves a without him the proud helpers fall under the slain. Exod. xxxiii. 15. Psalms iii. 5, 6, 7, 8. and xxvi

I, for my part, have been in the fray before now (through the goodness of him that is best) I am as yet I cannot boast of my manhood. Glad shall I with no more such brunts; tho' I fear we are not

v not which of the two to take, for both stood still
And as they were thinking about the way, behold a
flesh, but covered with a very light robe, came to
ed them why they stood there? They answered,
ng to the celestial city, but knew not which of these
Follow me, said the man, it is thither that I am
y followed him in the way that but now came into
ch by degrees turned, and turned
the city that they desired to go to,
time their faces were turned from
llowed him. But, bye and bye,
were aware, he led them both
npass of a net, in which they were
gled, that they knew not what to do; and with that
fell off the black man's back: then they saw where
Wherefore there they lay crying some time, for they
themselves out.

Christian and his fellow deluded and taken in a net.

said Christian to his fellow, now do I
in error. Did not the shepherds bid us
e flatterers? As is the saying of the
we have found it this day: *A man that*
neighbour, spreadeth a net for his feet, Prov. xxix. 5.
y also gave us a note of directions about the way for
tain finding thereof; but therein we have also for-
d, and have not kept ourselves from the paths of the
lere David was wiser than we; for saith he, *Con-*
orks of men, by the words of thy lips, I have kept me
s of the destroyer, Psal. xvii. 4. Thus they lay be-
elves in the net. At last they espied a shining one
rds them, with a whip of small cord in his hand.
come to the place where they were, he asked them
came, and what they did there? They told him,
re poor pilgrims going to Zion, but were led out of
a black man, clothed in white, who bid us, said they,
for he was going thither too. Then said he with the
flatterer a false apostle, that hath transformed him-
ngel of light, Prov. xxix, 5. Dan. xi. 3. 2 Cor.
So he rent the net, and let the men out. Then said
follow me, that I may set you in your way again;
m back to the way which they had
w the Flatterer. Then he asked
. Where did you lie the last night?
With the shepherds upon the Delec-
ins. He asked them then, If they
te of directions for the way? They
es, But did you, said he, when you were at a stand,
d read your note? They answered, No, He asked
They said, they forgot. He asked, moreover, it
did not bid them beware of the Flatterer? They
es. But we did not imagine, said they, that this fine
ad been he. Rom vi. 18.

They are examined, and convicted of forgetfulness.

v in my dream that he commanded
own; which, when they did, chasti-
e, to teach them the good way

They are whipt and sent on their way.

wherein

Now, after a while, they perceived afar off one and alone, all along the highway to meet them. T tian to his fellow, Yonder is a man with his back and he is coming to meet us.

Hope. I see him; let us take heed to ou selve should prove a flatterer also. So he drew nearer, a up to them. His name was *Atheist*, and he asked they were going?

Chr. We are going to Mount Zion.

Then Atheist fell into a very great laughter,

Chr. What is the meaning of your laughter?

Atheist. I laugh to see what ignorant persons ye upon you so tedious a journey, and yet are like but your travel for your pains.

Chr. Why, man! Do you think we shall not be r

Atheist. Received! There is no such place as yo all this world.

Chr. But there is in the world to come.

Atheist. When I was at home in mine own coun you now affirm, and from that hearing went out to been seeking this city these twenty years, but find than I did the first day I set out. Jer. xxxii. 13 E

Chr. We have both heard and believe that there to be found.

Atheist Had not I, when at home, believed, I thus far to seek; but finding none, (and yet I sho been such a place to be found, for I have gone to than you), I am going back again, and I will seek self with the things that I then cast away, for hopes I now see is not

cease to hear him, and let us believe to the saving of
Heb. x. 30.

brother I did not put the question to thee *The fruit of*
oubted of the truth of your belief myself, *an honest*
ve thee, and fetch from thee a fruit of *heart.*
of thy heart. As for this man, I know
inded by the god of this world. Let thee and I go on
it we have belief of the truth, *and no lie is of the truth*,
r.

ow I do rejoice in hope of the glory of God: So they
ay from the man; and he laughing at them went his

n in my dream, that they went on until *They come to*
into a certain country, whose air natu- *the inchanted*
d to make one drowsy if he came a *ground.*
to it. And here Hopeful begin to be
and heavy to sleep: wherefore he said unto Christian,
begin to grow so drowsy, that I can scarcely hold open
; let us lie down here, and take one nap.
no means, (said the other), lest sleeping we never a-
e.
Why, my brother? Sleep is sweet to the labouring man;
refreshed, if we take a nap.
you not remember, that one of the shepherds bid us
the inchanted ground? He meant by that, we should
sleeping; *Wherefore let us not sleep as others do, but let*
nd be sober, 1 Thess. v. 6.
acknowledge myself in a fault: and had I been here
ed by sleeping run the danger of death. I see it is true
ise man saith, *Two are better than one*, Eccl. iv. 9. Hi-
h thy company been my mercy, and thou shalt have a
ard for thy labour.
ow then, said Christian, to prevent drowsiness in this
us fall into good discourse.
With all my heart.
here shall we begin?
Where God began with us; but do you begin, if you

will first sing you a song.

THE DREAMER'S NOTE.

n saints do sleepy grow, let them come hither,
hear how these two pilgrims talk together;
let them learn of them, in any wise,
to keep ope' their drowsy slumb'ring eyes;
s fellowship if it be manag'd well,
ps them awake, and that in spite of hell.
hen Christian began, and said, I will ask you a question.
e you to think at first of so doing as you do now?
Do you mean, how came I at first to look after the good
ll?
es, that is my meaning.
I continued a great while in the delight of those things
ere seen and sold at our fair; things which I believe now
ive, had I continued in them still, drowned me in perdi-
destruction.

Chr. What things were they?

Hope. All the treasures and riches of the world. Also I de
ed much in rioting, revelling, drinking, swearing, lying, un
ness, sabbath-breaking, and what not, that tended to destr
soul. But I found at last by hearing and considering of
that are divine, which indeed I heard of you, as also of be
Faithful, that was put to death for his faith and good liv
Vanity-Fair, that *the end of these things is death*, Rom. vi.
23. and that *for these things sake, the wrath of God comes*
the children of disobedience. Eph. v. 6.

Chr. And did you presently fall under the power of thi
viction?

Hope. No; I was not willing presently to know the evil
nor the damnation that follows upon the commission of it
endeavoured, when my mind at first began to be shaken w
word, to shut mine eyes against the light thereof.

Chr. But what was the cause of your carrying of it thus
first working of God's blessed Spirit upon you?

Hope. The causes were, 1. I was ignorant that this w
work of God upon me. I never thought, that by awakenin
sin, God at first begins the conversion of a sinner. 2. S
yet very sweet to my flesh, and I was loth to leave it. 3. I
not tell how to part with mine old companions, their pr
and actions were so desireable unto me. 4. The hours i
convictions were upon me, were such troublesome and fuc
affrighted hours, that I could not bear, no not so much as t
membrance of them upon my heart.

Chr. Then, as it seems, sometimes you got rid of your tr

Hope. Yes, verily; but it would come into my mind agai
then I should be as bad, nay worse than I was before.

Chr. Why, what was it that brought your sins to mind ag

ther, cease to hear him, and let us believe to the saving of
l. Heb. x. 30.

My brother I did not put the question to thee t I doubted of the truth of your belief myself, prove thee, and fetch from thee a fruit of nesty of thy heart. As for this man, I know is blinded by the god of this world. Let thee and I go on ng that we have belief of the truth, *and no lie is of the truth*, ii. 11.

The fruit of an honest heart.

e. Now I do rejoice in hope of the glory of God: So they l away from the man; and he laughing at them went his

w then in my dream, that they went on until ame unto a certain country, whose air natu- tended to make one drowsy if he came a er into it. And here Hopeful began to be dull and heavy to sleep: wherefore he said unto Christian, now begin to grow so drowsy, that I can scarcely hold open eyes; let us lie down here, and take one nap.

They come to the inchanted ground.

By no means, (said the other), lest sleeping we never a- more.

pe. Why, my brother? Sleep is sweet to the labouring man; may be refreshed, if we take a nap.

r. Do you not remember, that one of the shepherds bid us re of the inchanted ground? He meant by that, we should re of sleeping; *Wherefore let us not sleep as others do, but let atch and be sober*, 1 Thess. v. 6.

pe. I acknowledge myself in a fault: and had I been here , I had by sleeping run the danger of death. I see it is true the wise man saith, *Two are better than one*, Eccl. iv. 9. Hi- to hath thy company been my mercy, and thou shalt have a reward for thy labour.

. Now then, said Christian, to prevent drowsiness in this , let us fall into good discourse.

pe. With all my heart.

r. Where shall we begin?

pe. Where God began with us; but do you begin, if you se.

r. I will first sing you a song.

THE DREAMER'S NOTE.

When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together;
Yea, let them learn of them, in any wise,
Thus to keep ope' their drowsy slumb'ring eyes;
Saints fellowship if it be manag'd well,
Keeps them awake, and that in spite of hell.

r. Then Christian began, and said, I will ask you a question. came you to think at first of so doing as you do now?

pe. Do you mean, how came I at first to look after the good y soul?

r. Yes, that is my meaning.

pe. I continued a great while in the delight of those things ch were seen and sold at our fair; things which I believe now uld have, had I continued in them still, drowned me in perdi- and destruction.

himself in the days of his flesh, and suffered when he did h
the tree. I asked him further, how that man's righteo
could be of that efficacy as to justify another before God
he told me, He was the Mighty God, and did what he di
died the death also, not for himself but for me; to whom
ings and the worthiness of them, should be imputed, if I b
on him.

Chr. And what did you do then?

Hope. I made my objections against my believing; fo
thought he was to save me.

Chr. And what said Faithful to you then?

Hope. He bid me go to him and see. Then I said it w
sumption. He said, no; for I was invited to come. T
gave me a book of Jesus's inditing, to encourage me th
freely to come; and he said, concerning that book tha
jot and tittle thereof stood firmer than heaven and earth.
asked him what I must do when I came? and he told me,
entreat upon my knees, with all my heart and soul, the F
reveal him to me. Then I asked him further, how I mus
my supplication to him? And he said, Go, and thou shalt
upon a mercy-seat, where he sits all the year long, to gi
don and forgiveness to them that come. I told him, that
not what to say when I came. And he bid me say to thi
God be merciful to me a sinner, and make me know and
in Jesus Christ; for I see, that if his righteousness had no
or I have not faith in that righteousness, I am utterly ca
Lord, I have heard that thou art a merciful God, and h
dained that thy Son Jesus Christ should be the Savio
world: And moreover, that thou art willing to bestow up
a poor sinner as I am, (and I am a sinner indeed); Lo

at any one time of my life; and this sadness was through
: of the greatness and vileness of my sins. And as I
ooking for nothing but hell, and the everlasting dam-
y soul, suddenly, as I thought, I saw the Lord Jesus
vn from heaven upon me, and saying, *Believe on the
Christ, and thou shalt be saved*, Acts xvi. 30 31.
plied, Lord, I am a great, a very great sinner; and
d, *My grace is sufficient for thee*, 2 Cor. xii. 9. Then
Lord, what is believing? And then I saw from that
1 vi. 35. *He that cometh to me shall never hunger, and
veth on me shall never thirst*, that believing and co-
ll one; and that he that came, that is, ran out in his
fections after salvation by Christ, he indeed believed
Then the water stood in mine eyes, and I asked fur-
Lord, may such a great sinner as I am be indeed ac-
hee, and be saved by thee? And I heard him say, *And
meth to me I will in no wise cast out*, John vi. 16. Then
how, Lord, must I consider of thee in my coming to
ny faith may be placed aright upon thee? Then he said,
into the world to save sinners, 1 Tim. i. 15: Rom. x,
, *He is the end of the law for righteousness to every one
; he died for our sins, and rose again for our justifica-
ed us, and washed us from our sins in his own blood*,
, 25 *He is Mediator betwixt God and us; he ever liveth
ercession for us*. From all which I gathered, that I
or righteousness in his person, and for satisfaction for
his blood; that what he did in obedience to his Father's
submitting to the penalty thereof, was not for himself,
that will accept it for his salvation, and be thankful.
as my heart full of joy, mine eyes full of tears, and
ions running over with love to the name, people, and
us Christ.
is was a revelation of Christ to your soul indeed: But
ticularly what effect this had upon your spirit.
made me see that all the world, notwithstanding all
usness thereof, is in a state of condemnation: It made
: God the Father, though he be just, can justly justify
sinner: It made me greatly ashamed of the vileness of
life, and confounded me with the sense of my own ig-
for there never came a thought into my heart before
shewed me so the beauty of Jesus Christ: It made me
life, and long to do something for the honour and glo-
ame of the Lord Jesus: Yea, I thought that had I now
gallons of blood in my body, I could spill it all for the
Lord Jesus.
en in my dream, that Hopeful looked back and saw
whom they had left behind, coming after. Look,
Christian, how far yonder youngster loitereth behind;
, ay, I see him: he careth not for our company.
ut I trow it would not have hurt him had he kept pace
herto.
at is true; but I will warrant you he thinketh other-

hat I think he doth; but however let us tarry for him.
d]

Then Chriſtian ſaid to him, Come away man, Why
ſtay ſo behind?

Ignor. I take my pleaſure in walking alone, even more
deal than in company, unleſs I like it better.

Then ſaid Chriſtian to Hopeful, (but ſoftly,) Did I not
he cared not for our company: but however, ſaid he, c
and let us talk away the time in this ſolitary place. Ther
ing his ſpeech to Ignorance, he ſaid, Come, how do you
ſtands it between God and your ſoul now?

Ignor. I hope well, for I am always full of good moti
come into mind, to comfort me as I walk.

Chr. What good motions? pray tell us.

Ignor. Why I think of God and heaven.

Chr. So do the devils and damned ſouls.

Ignor. But I think of them, and deſire them.

Chr. So do many that are never like to come there.
of the ſluggard deſires, and hath nothing, Prov. xxviii. 29

Ignor. But I think of them, and leave all for them.

Chr. That I doubt; for to leave all is a very hard matt
a harder matter than many are aware of. But why, or
art thou perſuaded that thou haſt left all for God and heav

Ignor. My heart tells me ſo.

Chr. The wiſe man ſays, *He that truſts his own heart*
Prov. xxviii. 26.

Ignor. That is ſpoken of an evil heart, but mine is a g

Chr. But how doſt thou prove that?

Ignor. It comforts me in hopes of heaven.

Chr. That may be through its deceitfulneſs: for a ma
may miniſter comfort to him in the hopes of that thing t
he has yet no ground to hope.

Ignor. But my heart and life agree together, and there

der than at any one time of my life; and this sadness was through
esh sight of the greatness and vileness of my sins. And as I
s then looking for nothing but hell, and the everlasting damn-
ion of my soul, suddenly, as I thought, I saw the Lord Jesus
king down from heaven upon me, and saying, *Believe on the
d Jesus Christ, and thou shalt be saved*, Acts xvi. 30, 31.
but I replied, Lord, I am a great, a very great sinner; and
answered, *My grace is sufficient for thee*, 2 Cor. xii. 9. Then
id, But, Lord, what is believing? And then I saw from that
ing, John vi. 35. *He that cometh to me shall never hunger, and
that believeth on me shall never thirst*, that believing and co-
ng was all one; and that he that came, that is, ran out in his
t and affections after salvation by Christ, he indeed believed
Christ. Then the water stood in mine eyes, and I asked fur-
r, But, Lord, may such a great sinner as I am be indeed ac-
ted of thee, and be saved by thee? And I heard him say, *And
that cometh to me I will in no wise cast out*, John vi. 16. Then
d, But how, Lord, must I consider of thee in my coming to
, that my faith may be placed aright upon thee? Then he said,
t came into the world to save sinners, 1 Tim. i. 15; Rom. x,
hap. iv. *He is the end of the law for righteousness to every one
believes; he died for our sins, and rose again for our justifica-
; he loved us, and washed us from our sins in his own blood*,
. vii. 24, 25. *He is Mediator betwixt God and us; he ever liveth
make intercession for us.* From all which I gathered, that I
ust look for righteousness in his person, and for satisfaction for
sins by his blood; that what he did in obedience to his Father's
w, and in submitting to the penalty thereof, was not for himself,
t for him that will accept it for his salvation, and be thankful.
nd now was my heart full of joy, mine eyes full of tears, and
e affections running over with love to the name, people, and
s of Jesus Christ.

Fer. This was a revelation of Christ to your soul indeed: But
me particularly what effect this had upon your spirit?

Hope. It made me see that all the world, notwithstanding all
e righteousness thereof, is in a state of condemnation: It made
e see that God the Father, though he be just, can justly justify
e coming sinner: It made me greatly ashamed of the vileness of
y former life, and confounded me with the sense of my own ig-
orance; for there never came a thought into my heart before
ow, that shewed me so the beauty of Jesus Christ: It made me
ve a holy life, and long to do something for the honour and glo-
of the name of the Lord Jesus: Yea, I thought that had I now
thousand gallons of blood in my body, I could spill it all for the
ke of the Lord Jesus.

I saw then in my dream, that Hopeful looked back and saw
norance, whom they had left behind, coming after. Look,
id he to Christian, how far yonder youngster loitereth behind;

Chr. Ay, ay, I see him: he careth not for our company.

Hope. But I trow it would not have hurt him had he kept pace
ith us hitherto.

Chr. That is true; but I will warrant you he thinketh other-
ise.

Hope. That I think he doth; but however let us tarry for him.
So they did.

1. Thou believest with a fantastical faith; for this where described in the word.

2. Thou believest with a false faith; because it take tion from the personal righteousness of Christ, and a thy own.

3. This faith maketh not Christ a justifier of thy pe thy actions; and of thy person, for thy actions sake, w

4. Therefore this faith is deceitful, even such as wil under wrath in the day of God Almighty; so true just puts the soul (as sensible of its lost condition by the flying for refuge unto Christ's righteousness: (which r of his is not an act of grace, by which he maketh, for j thy obedience accepted with God; but his personal o the law, in doing and suffering for us what that requ hands). This righteousness, I say, true faith accep the skirt of which the soul being shrouded and by it p spotless before God, it is accepted, and acquitted fro nation.

Ignor. What! would you have us trust to what Chri person hath done without us? This conceit would loos of our lust, and tolerate us to live as we list; for how we live, if we may be justified by Christ's persona ness, from all our sins when we believe it!

Chr. Ignorance is thy name; and as thy name is, even this thy answer demonstrateth what I say. Ignora of what justifying righteousness is, and as ignorant ho thy soul through the faith of it from the heavy wra Yea, thou also art ignorant of the true effects of sa this righteousness of Christ, which is to bow and w heart to God in Christ, to love his name, his word, people, and not as thou ignorantly imaginest.

Hope. Ask him if he had Christ revealed to him from

Ignorance, wilt thou yet foolish be,
ght good counsel, ten times given thee?
: thou yet refuse it, thou shalt know,
ng, the evil of thy doing so.
mber, man, in time: stoop, do not fear;
counsel taken well secures; then hear,
thou yet shall slight it, thou will be
ser, Ignorance, I'll warrant thee.

stian addressed him thus to his fellow:
. come, my good Hopeful, I perceive that thou and
by ourselves again.
n my dream, that they went on apace before, and
me hobbling after. Then said Christian to his com-
n much grieved for this poor man; it will certainly
him at the last.
s! there are abundance in our town in this condition,
es, yea, whole streets, and that of pilgrims too;
be so many in our parts, how many think you must
he place where he was born?
ed the word saith, *He hath blinded their eyes lest they*

ve are by ourselves, What do you think of such men?
t any time, think you, conviction of sin, so con-
s that their state is dangerous?
y, do you answer that question yourself, for you are
an.
n. I say, sometimes (as I think) they may, but they
lly ignorant, understand not that such convictions
r good; and therefore they do desperately seek to sti-
nd presumptuously continue to flatter themselves in
heir own hearts.
elieve, as you say, that fear tends much
ood, and to make them right at their
go on pilgrimage.
hout all doubt it doth, if it be right; for so says, the
fear of the Lord is the beginning of wisdom, Job
Psalm. cxi 10, Prov. i. 7 Chap. ix. 10.
w will you describe right fear?
e or right fear is discovered by three things:
rise; it is caused by saving convictions for sin.
eth the soul to lay fast hold of Christ for salvation.
tteth and continueth in the soul a great reverence of

The good use of fear.

Chr. Well, we will leave, at this time, our neig rance by himself, and fall upon another profitable qu

Hope With all my heart. but you shall still begin.

Chr. Well then, did you know about ten years ag *porary*, in your parts, who was a forward man in re

Hope. Know him! yes, he dwelt in Gracelefs, two miles from Honefty; and he dwelt next door t *back.*

Chr. Right, he dwelt under the fame roof with that man was much awakened once: I believe tha fome fight of his fins and of the wages that were due

Hope. I am of your mind, for (my houfe not being miles from him) he would often times come to me, many tears. Truly I pitied the man, and was n without hope of him; but one may fee it is not ev cries, *Lord, Lord.*

Chr. He told me once, that he was refolved to mage, as we go now; but all on a fudden, he grev with one *Save felf*, and then he became a ftranger to

Hope. Now, fince we are talking about him, let quire into the reafon of the fudden backfliding of others.

Chr. It may be very profitable, but do you begin.

Hope. Well then, there are, in my judgment, four

1. Though the confciences of fuch men are awaken minds are not changed; therefore power of guilt weareth away, that keeth them to be religious ceaferh they naturally return to their own

Reafons why towardly ones go back.

r reason is, they have having fears that do over mas-
speak now of the fears that they have during; *For*
man bringeth a snare. Prov. xx x. 25 So then tho'
be hot for heaven, so long as the flames of hell are
ars, yet when that terror is a little over, they betake
second thoughts, namely, that it is good to be wise,
for they know not what) the hazard of losing all, or
ringing themselves into unavoidable and unnecessary
so they fall in with the world again.
ane that attends religion, lies as a fly as a block in their
re proud and haughty, and religion in their eye is low
tible; therefore when they have lost their sense of hell
come, they return again to their former course.
nd to meditate terror, are grievous to them: they
e their misery before they come into it, though per-
ht of it at first, if they loved that sight, might make
ither the righteous fly and are safe; but because they
ed before, even shun the thoughts of guilt and terror,
hen once they are rid of their awakenings about the
rath of God they harden their hearts gladly, and
ays as will harden them more and more.
are pretty near the business, for the bottom of all is,
a change in their mind and will. And therefore they
the felon that standeth before the judges; he quakes
s, and seems to repent most heartily; but the bottom
fear of the halter; nor that he hath any detestation of
as is evident, because, let but this man have his li-
e will be a thief, and so a rogue still; whereas, if his
anged, he would be otherwise.
w I have shewed you the reasons of their going back,
the manner thereof.
will willingly.
lraw off their thoughts, all that they *How the apostate*
the remembrance of God, death, *goes back.*
rt to come
they cast off by degrees private duties, as closet-pray-
their lusts, watching, sorrow for sin, &c.
hey shun the company of lively and warm christians.
that they grow cold to public duty, as hearing, read-
conference and the like.
they begin to pick holes, as we say, in the coats of
godly, and that devilishly that they may have a seeming
ow religion (for the sake of some infirmities they have
em) behind their backs.
hey begin to adhere to, and associate themselves with
e, and wanton men.
they give way to carnal and wanton discourses in se-
ed are they if they can see such things in any that are
nest, that they may the more boldly do it thro' their

this they begin to play with little sins openly.
hen being hardened, they shew themselves as they are.
launched again into the gulph of misery, unless a mi-
ce prevent it, they everlastingly perish in their own de-

Now

Hope. How do they seek to stifle them?

Chr. 1. They think that those fears are wrought by t (though indeed they are wrought of God) and thinking resist them, as things that directly tend to their overt They also think that these fears tend to the spoiling of th when, alas! for them, poor men that they are, they k at all! and therefore they harden their hearts against t They presume they ought not to fear, and therefore in them wax presumptuously confident. 4. They see that t tend to take away from them their pitiful old self-boli therefore they resist them with all their might.

Hope. I know something of this myself, before I knew was so with me.

Chr. Well, we will leave, at this time, our neighbo rance by himself, and fall upon another profitable questi

Hope With all my heart. but you shall still begin.

Chr. Well then, did you know about ten years ago, *poray*, in your parts, who was a forward man in religi

Hope. Know him! yes, he dwelt in Graceless, a to two miles from Honesty; and he dwelt next door to c *back*.

Chr. Right, he dwelt under the same roof with hir that man was much awakened once: I believe that th some sight of his sins and of the wages that were due the

Hope. I am of your mind, for (my house not being ab miles from him) he would often times come to me, and many tears. Truly I pitied the man, and was not without hope of him; but one may see it is not every cries, *Lord, Lord*.

Chr. He told me once, that he was resolved to go mage, as we go now; but all on a sudden, he grew a with one *Save self*, and then he became a stranger to me

Hope. Now, since we are talking about him, let us a quire into the reason of the sudden backsliding of him others.

Chr. It may be very profitable, but do you begin.

Hope. Well then, there are, in my judgment, four rea

Reasons why towardly ones go back.

1. Though the consciences of such men are awakened minds are not changed; therefore, power of guilt weareth away, that wh keeth them to be religious ceaseth: they naturally return to their own cou

uld not as yet with open face behold it, but through
nt made for that purpose. So I saw, that as they went
met them two men in raiment, that shone like gold, al-
es shone as the light. Rev. xxi 28. 2 Cor. iii. 18.
hen asked the pilgrims Whence they came? and they
. They also asked them, Where they had lodged, what
and dangers, what comforts and pleasures they had
in the way? and they told them. Then said the men
hem, You have but two difficulties more to meet with,
you are in the city.

n then, and his companion, asked the men to go along
; so they told them that they would: But, said they,
obtain it by your own faith. So I saw in my dream, that
t on together, until they came in sight of the gate.

further saw, that betwixt them and the gate was a river,
was no bridge to go over, and the river was very deep.
ght therefore of this river, the pilgrims were much stun-
t the men that went with them said, You must go thro'
annot come at the gate.

ilgrims then began to enquire if there was no other way
ate? to which they answered, Yes, but
th not any, save two, to wit, Enoch and
been permitted to tread that path since
ndation of the world, nor shall until the
npet shall sound. 1 Cor. xv. 51 52. The
s then (especially Christian) began to de-
n their minds, and looked this way and
ut no way could be found by them, by
they might escape the river. Then they
he men if the waters were all of a depth? They said no;
y could not help them in that case; for, said they, you shall
deeper or shallower, as you believe in the King of the

Death is not welcome to nature, tho' by it we pass out of this world to glory.

, they addressed themselves to the water, and entering,
n began to sink; and crying out to his good friend Hope-
said, *I sink in deep waters; the billows go over my head; waves go over me. Selah.*

said the other, be of good cheer, my brother, I feel the
, and it is good. Then said Christian, Ah!
nd, the sorrow of death hath compass'd me
I shall not see the land that flowetb with milk
ney. And with that a great darkness and hor-
l upon Christian, so that he could not see be-
m. Also here he, in a great measure, lost his
; so that he could neither remember, nor orderly talk of
those sweet refreshments that he had met with in the way
pilgrimage But all the words that he spake still tended to
r, that he had horror of mind, and heart-fears that he should
that river, and never obtain entrance in at the gate. Here
s they that stood by perceived, he was much in the trouble-
thoughts of the sins that he had committed, both since and
he began to be a pilgrim. It was also observed, that he
oubled with apparitions of hobgoblins and evil spirits: for
er and anon he would intimate so much by words. Hope-
refore, here had much ado to keep his brother's head

Christian's conflict at the hour of death,

above water; yea, for times he would be quite gone down, [illegible] he would rise up again half-dead. Hopeful also endeavour to [illegible] him, saying, Brother, I see the [illegible] and men standing by to receive us; but Christian would ans[illegible] It is you, it is you they wait for; you have been Hopeful since I knew you. And so have you, said he to Christian. brother, said he, surely if I was right, he would now rise to me; but for my sins, he hath now brought me into the snare, left me. Then said Hopeful, my brother, you have quite fo

Now, now look how the holy pilgrims ride,
Clouds are their chariots, angels are their guide:
Who would not here for Him all hazards run,
That thus provides for his, when this world's done?

the text, where it is said of the wicked, *There are no bands in death, but their strength is firm; they are not troubled as other neither are they plagued like other men.* These troubles and tresses that you go through in these waters, are no sign that hath forsaken you, but are sent to try you, whether you will to mind that which heretofore you have received of his good *and live upon him* in your distresses. Psal. xxxiii. 4, 5.

w in my dream that Christian was in a muse a while. To whom also Hopeful added these words, *Be of Jesus Christ maketh thee whole* And with that Christ-
at with a loud voice, Oh! I see him
e tells me, *When thou passest thro'* *I will be with thee; and through the* *shall not overflow thee.* Then they
urage, and the enemy was after
a stone, until they were gone over. Christian there-
y found ground to stand upon, and so it followed,
of the river was but shallow; but thus they got over.
the bank of the river on the other side, they saw the
men again, who there waited for them: Wherefore
out of the river, they saluted them, saying, *We are*
pirit sent forth to minister to those that shall be heirs
Thus they went along towards the gate. Now you
at the city stood upon a mighty hill; but the pilgrims
t hill with ease, because they had these
lead them up by the arms; they had their *mortal garments* behind them in
or though they went in with them, they
ithout them. They therefore went up
uch agility and speed, though the foundation on which
framed was higher than the clouds: they therefore
ough the region of the air, sweetly talking as they
; comforted, because they safely got over the river,
glorious companions to attend them.

Christian deliver-ed from his fears in death.

They have put off mor-tality.

that they had with the shining one was about the glory
, who told them that the beauty and glory of it was
There, said they, is *Mount Zion, the heavenly Je-*
innumerable company of angels, and the spirits of just
erfect. Heb. xii. 22, 23, 24. Rev. ii. 7. and iii. 4.
ing now, said they, to the paradise of God, wherein
the *tree of life*, and eat of the never-fading fruits
when you come there, you shall have white robes
and your walk and talk shall be every day with the
all the days of eternity, Rev. xxi. 7. There you
again such things as you saw when you were in the
upon the earth, to wit, sorrow, sickness, affliction,
for the former things are passed away, Isa. lvii. 12, and
n are now going to Abraham, Isaac, and Jacob, and
ets, men that God hath taken away from the evil to
hat are now resting upon their beds, each one walk-
hteousness. The men then asked, What must we do
place? To whom it was answered, You must there re-
mforts of all your toil, and have joy for all your sor-
must reap what you have sown, even the fruit of all
s, and tears, and sufferings for the King by the way.
you must wear crowns of gold, and enjoy the perpe-
d vision of the Holy One; *for there you shall see Him*
ohn iii. 2. There also you will serve him continually
shouting and thanksgiving, whom you desired to serve
, though with much difficulty, because of the infirmi-
lesh. There your eyes shall be delighted with seeing
rs with hearing the pleasant voice of the Mighty One.

There you shall enjoy your friends again that are gone t
fore you. And there you shall with joy receive even e
that follows into the holy places after you. There als
be clothed with glory and majesty, and put into an equ
to ride with the King of Glory. When he shall come w
of trumpet in the clouds, as upon the wings of the w
shall come with him: and when he shall sit upon the
judgment, you shall sit by him; yea, and when he shall
tence upon all the workers of iniquity, let them be arge
you also shall have a voice in that judgment, because
his and your enemies. Also when he shall again return t
you shall go too with sound of trumpet, and be ever
1 Thess. iv. 13, 14, 16, 17. Jude 14. Dan. vii. 9, 1
vi. 2, 4.

Now while they were thus drawing towards the gate
company of the heavenly host came out to meet them:
it was said by the other two shining ones, These are th
have loved our Lord, when they were in the world,
have left all for his holy name, and he hath sent us to f
and we have brought them thus far on their desired jou
they may go in and look their Redeemer in the face with
the heavenly host gave a great shout, saying, *Blessed ar
are called to the marriage supper of the Lamb.* There ca
so at this time, to meet them, several of the King's tr
clothed in white and shining raiment, who with melod
and loud, made even the heavens to echo with their sou
trumpeters saluted Christian and his fellow with te
welcomes from the world; and this they did with sh
sound of trumpet. Rev. xix. 9.

This done, they compassed them round about on
some went before, some behind, and some on the right
some on the left, (as it were to guard them through

rims are come from the city of Destruction, for the
hey bear to the King of this place; and then the pil-
in unto them each man his certificate, which they had
a the beginning; those therefore were carried in to the
, when he had read them, said, Where are the men?
it was answered, They are standing without the gate.
; then commanded to open the gate, *that the righteous*
th he. *that keepeth truth, may enter in*, Isa. xxvi. 2.
saw in my dream, that these two men went in at the
lo, as they entered, they were transfigured; and they
nt put on that shone like gold. There were also that
with harps and crowns, and gave them to them, the
raise withal, and the crowns in token of honour. Then
my dream, that all the bells in the city rang again for
nat it was said unto them, *Enter ye into the joy of your*
also heard the men themselves sing with a loud voice,
ssing, honour, glory, and power, be to him that sitteth
hrone, and to the Lamb for ever and ever, Rev. v. 13 14.
lt as the gates were opened to let in the men, I looked
em, and behold the city shone like the sun; the streets
paved with gold, and in them walked many men with
on their heads, palms in their hands, and golden harps
aises withal.

were also of them that had wings, and they answered
er without intermission, saying, *Holy, holy, holy, is the*
nd after that they shut up the gates; which, when I had
ished myself among them.

Ignorance comes up to the river, and Vain-Hope ferries him over.

while I was gazing upon all these turned my head to look back, and saw e coming up to the river side; but he ver, and that without half the difficulty other two men met with. For it hap-
it. there was then at that place one *Vain-hope*, a ferry-
: with his boat helped him over; so he, as the other, I
scend the hill to come at the gate, only he came alone;
id any man meet him with the least encouragement.
was come up to the gate, he looked up to the writing
above, and then began to knock supposing that entrance
ve been quickly administered to him; but he was asked
en that looked over the top of the gate, Whence come
nd what he would have? He answered I have eat and
the presence of the King? and he has taught in our
Then they asked him for his certificate, that they might
shew it to the King; so he fumbled in his bosom for one,
I none. Then, said they, have you none? but the man
never a word. So they told the King, but he would
down to see him, but commanded the two shining ones
ucted Christian and Hopeful to the city, to go out and
orance, and bind him hand and foot, and have him away.
y took him up, and carried him through the air to the
I saw in the side of the hill, and put him in there. Then
t there was a way to hell, even from the gates of heaven,
s from the city of Destruction.

So I awoke, and behold it was a dream.

THE

CONCLUSI(

NOW, reader, I have told my dream to t
See if thou can'ſt interpret it to me,
Or to thyſelf, or neighbour; but take heed
Of miſinterpreting; for that, inſtead
Of doing good, will but thyſelf abuſe:
By miſinterpreting evil enſues.
Take heed alſo that thou be not extreme
In playing with the outſide of my dream;
Nor let my figure or ſimilitude
Put thee into a laughter or a feud;
Leave this to boys and fools: but as for thee,
Do thou the ſubſtance of my matter ſee.

THE

GRIM's PROGRESS,

FROM

WORLD, to that which is to COME:

elivered under the SIMILITUDE of a

R E A M.

PART II.

WHEREIN ARE SET FORTH

Manne of the SETTING OUT of CHRISTIAN's Wife
l Children; their dangerous JOURNEY. And, safe
ival atthe DESIRED COUNTRY.

By JOHN BUNYAN.

HOSEA xii. 10. *I have used Similitudes.*

A NEW EDITION.

LONDON:

ed fcOSBORNE and GRIFFIN in St. Paul's Church-
ard; and J. MOZLEY, Gainsbrough.

M.DCC.LXXXVII.

THE AUTHOR's WA

Of ſending forth his

SECOND PART

OF THE

PILGRI

GO now, my little book, to every place
Where my Firſt Pilgrim has but ſhewn his face:
Call at their door, If any ſay, Who's there?
Then anſwer thou, Chriſtiana is here.
If they bid thee come in, then enter thou,
With all thy boys: and then thou knoweſt how:
Tell who they are, alſo from whence they came;
Perhaps they know them by their looks or name:
But if they ſhould not, aſk them yet again
If formerly they did not entertain
One *Chriſtian*, a pilgrim? If they ſay,
They did, and were delighted in this way,
Then let them know, that thoſe related were
Unto him: yea, his wife and children are

OBJECTION I.

if they will not believe of me.
truly thine: 'cause some there be
erfeit the Pilgrim and his name,
isguise, to seem the very same,
t means have brought themselves into
and houses of I know not who?

ANSWER.

, some have of late to counterfeit
to their own my title set;
's half my name and title too
ed to their books, to make them do;
y by their feathers do declare
's not mine to be, whoso'er they are.
ou meetest with, then thine only way
m all is, to say out they say,
m native language, which no man
, nor with ease dissemble can.
ll, they still of you shall doubt,
that you, like gypsies, go about
wise the country to defile,
n seek good people to beguile
s unwarrantable, then send for me,
I testify you pilgrims be;
ll testify that only you
ms are, and that alone will do.

OBJECTION II.

, perhaps, I may enquire for him,
hat wish him damned life and limb.
I I do, when I at such a door
ms ask, and they shall rage the more?

ANSWER.

not thyself, my book, for such bugbears
ing else but ground for groundless fears.
m's book has travell'd sea and land,
I I never come to understand
as slighted, or turn'd out of door
gdom, were they rich or poor.
ce and Flanders, where men kill each other,
m is esteem'd a friend and brother.
and to, 'tis said, as I am told,
m is with some more worth than gold.
er and wild Irish can agree,
m should familiar with them be.
New England under such advance,
there so much loving countenance,
trim'd, new cloth'd, and deck'd with gems,
ight shew its features and its limbs.
; so commonly doth my Pilgrim walk,
im thousands daily sing and talk.
draw nearer home, it will appear
m knows no ground of shame or fear.

City

City and country will him entertain
With welcome, Pilgrim; yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shews his head in any company.
Brave gallants do my Pilgrim hug and love,
Esteem it much, yea, value it above
Things of a greater bulk: yea, with delight,
Say, my lark's leg is better than a kite.
Young ladies, and young gentlewomen too,
Do no small kindness to my Pilgrim shew;
Their cabinets, their bosoms, and their hearts,
My Pilgrim has, cause he to them imparts
His pretty riddles, in such wholesome strains,
As yields them profit double to their pains
Of reading: Yea, I think I may be bold
To say, some prize him far above their gold.
The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will, will wish him well, and say,
He is the only stripling of the day.
They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those pilgrim-stories which he knows so well.
Yea, some that did not love him at the first,
But call'd him fool and noddy, say they must,
Now they have seen and heard him, him commend,
And to those whom they love they do him send.
Wherefore, my second Part, thou need'st not be
Afraid to shew thy head: none can hurt thee

ow'a dark similitude
e curious fancy more intrude,
ick faster in the heart and head,
s from similies not borrowed.
re, my book, let no discouragement
travels: Behold thou art sent
, not foes; to friends that will give place
hy pilgrims, and thy words embrace.
what my First Pilgrim left conceal'd,
brave Second Pilgrim, hast reveal'd;
istian left lock'd up, and went his way.
istiana opens with her key.

OBJECTION IV.

e love not the method of your First;
they count it, throw't away as dust.
I meet with such, what should I say?
ght them as they slight me or nay?

ANSWER.

istiana, if with such you meet,
ans in all loving wise them greet;
hem not reviling for revile;
y frown, I prithee on them smile:
tis na're or some ill report,
e them thus despise, or thus retort.
ove no fish, some love no cheese, and some
their friends, nor their own house or home.
rt at pig, slight chicken, love not fowl,
n they love a cuckow or an owl.
ch, my Christiana to their choice,
those who to find thee will rejoice;
ans strive, but in all humble wise,
hee to them in thy pilgrim guise.
n, my little book, and shew to all
ertain, and bid thee welcome shall,
ou shalt keep close shut up from the rest,
what thou shalt shew them, may be blest
for good; and make them chuse to be
better by far than thee and me.
n, I say, tell all men who thou art;
n Christiana, and my part
vith my four sons to tell you what
men to take a pilgrim's lot.
, tell them who and what they be
w do go on pilgrimage with thee:
e's my neighbour Mercy, she is one
long time with me a pilgrim gone:
ee her in her virgin face, and learn
idle ones and pilgrims to discern:
young damsels learn of her to prize
rld which is to come, in any wise:
ttle tripping maidens follow God,
ve old doating sinners to his rod,
e those days wherein the young ones cry'd
h, whom the old ones did deride.

Next tell them of old Honest, whom you found
With his white hairs treading the pilgrim's ground;
Yea, tell them how plain hearted this man was,
How after his good Lord he bore the cross;
Perhaps with some grey head this may prevail
With Christ to fall in love, and sin bewail.
Tell them also, how Master Fearing went
On pilgrimage, and how the time he spent
In solitariness, with fears and cries;
And how, at last, he won the joyful prize.
He was a good man, though much down in spirit;
He is a good man, and doth life inherit.
Tell them of Master Feeble-Mind also
Who, not before, but still behind would go:
Shew them also how he'd like to have been slain,
And how one Great-heart did his life regain:
This man was true of heart, tho' weak in grace,
One might true godliness read in his face.
Then tell them of Master Ready-to-halt,
A man with crutches, but much without fault
Tell them how Master Feeble-mind and he
Did love and in opinion much agree;
And let all know, tho' weakness was their chance,
Yet sometimes one would sing, the other dance.
Forget not Master Valiant-for-the-truth,
That man of courage, tho' a very youth:
Tell every one his spirit was so stout,
No man could ever make him face about;
And how Great-Heart and he could not forbear,
But put down Doubting-castle, slew Despair.

THE

ILGRIM's PROGRESS.

PART II.

ITEOUS COMPANIONS,

ME time ſince, to tell you my dream that I had of Chriſti-
the Pilgrim, and of his dangerous journey towards the ce-
country, was pleaſant to me, and profitable to you. I told
m alſo, what I ſaw concerning his wife and children, and
willing they were to go with him on pilgrimage; inſomuch
was forced to go on his progreſs without them; for he
not run the danger of that deſtruction which he feared
come, by ſtaying with them in the city of Deſtruction.
efore, as I then ſhewed you, he left them and departed.
w, it hath ſo happened, through the multiplicity of buſineſs,
have been much hindered and kept back from my wonted
ls into thoſe parts where he went, and ſo could not, till
obtain an opportunity to make farther inquiry after whom
t behind, that I might give you an account of them. But
had ſome concerns that way of late, I went down again
ward. Now having taken up my lodgings in a wood, about
off the place, as I ſlept, I dreamed again.
d as I was in my dream, behold an aged gentleman came
ere I lay; and becauſe he was to go ſome part of the way
was travelling, methought I got up and went with him.
we walked, and as travellers uſually do, I was as if we fell
a diſcourſe, and our talk happened to be about Chriſtian and
ravels; for thus I began with the old man.
r, ſaid I, What town is that there below that lieth on the left
l of our way?
hen ſaid Mr. *Sagacity*, for that was his name, it is the city of
ruction, a populous place, but poſſeſſed with a very ill con-
ned and idle ſort of people.
thought that was that city, quoth I: I went once myſelf
ugh that town; and therefore I know that this report you
of it is true.
g. Too true; I wiſh I could ſpeak truth in ſpeaking better of
that dwell therein.
'ell, Sir, quoth I, then I perceive you to be a wellmeaning
, and ſo one that takes pleaſure to hear and tell of that which
od Pray, did you never hear what happened to a man ſome
ago in this town, (whoſe name was *Chriſtian*,) that went on
grimage up towards the higher regions?

 Hear

ver to run his hazards, yet have their mouths water

They may, quoth I well think, if they think an
true, that he liveth well where he is; for he now
in the fountain of life, and has what he has without la
row; for there is no grief mixed therewith. But pr
have the people about him?

Sag. Talk! The people talk strangely about hin
that he now walks in white: that he has a chain of
neck, that he has a crown of gold, beset with pea
head. Rev. iii. 4. chap. vi. 11. Others say, that th
that sometimes shewed themselves to him in his jou
come his companions, and that he is as familiar wit
place where he is, as here one neighbour is with
sides, it is confidently affirmed concerning him, th
the place where he is, has bestowed upon him alrea
and pleasant dwelling at court, and that he every d
drinketh, and walketh and talketh with him, and
smiles and favours of him who is Judge of all that is
iii. 7. Luke xiv. Moreover it is expected of so
Prince, the Lord of the country; will shortly co
parts, and will know the reason, if they can give
neighbours set so little by him, and had him so mu
when they perceived that he would be a pilgrim, Je

Christian's King will take Christian's part.

For they say, that now he is
fections of his Prince, and that
is so much concerned with the i
were cast upon Christian, wh
a pilgrim, that he will look upon all as done to hi
marvel, for it was for the love that he had to his
ventured as he did.

rſuaded by either the tears or intreaties of Chriſtian, ought have wrought wonderfully with them, ſo they nd are alſo gone after him.

better, quoth I: But, what! wife and children,

rue, I can give you an account of the matter; for e ſpot at the inſtant, and was thoroughly acquainted e affair.

I, a man may report it for a truth.

need not fear to affirm it; I mean that they are all image, both the good woman and her four boys. e are, as I perceive, going ſome conſiderable way ill give you an account of the whole matter.

ana, (for that was her name), from the day that ſhe ren betook themſelves to a pilgrim's life, after her gone over the river, and ſhe could hear of him no ughts began to work in her mind; firſt, for that ſhe ſband, and for that the loving bond of that religion oken betwixt them. For you know, ſaid he to me, no leſs but entertain the living with many a heavy the remembrance of the loſs of loving relations, e of her huſband did coſt her many a tear. But this for Chriſtiana did alſo begin to conſider with herſelf, unbecoming behaviour towards her huſband was not ſhe ſaw him no more; and that in ſuch ſort he was om her. And upon this came into her mind by er unkind, unnatural, and ungodly carriage to her which alſo clogged her conſcience, and did load her he was moreover much broken with calling to re- he reſtleſs groans, the briniſh tears, and ſelf bemoan- band, and how ſhe did harden her heart againſt all and loving perſuaſions (of her and her ſons) to go a, there was not any thing that Chriſtian either ſaid before her, all the while that his burden did hang ut it returned upon her like a flaſh of lightning, and of her heart in ſunder; eſpecially that bitter out cry *hall I do to be ſaved?* did ring in her ears moſt dole-

he to her children, Sons, we are all undone, I have your father and he is gone: he would have had us I would not go myſelf; I alſo hindered you of life. boys fell into tears, and cried to go after their fa- aid Chriſtiana, that it had been but our lots to go n it had fared well with us, beyond what it is like For though I formerly fooliſhly imagined concerning f your father, that they proceeded of a fooliſh fancy for that he was over-run with melancholy humours, I not out of my mind, but that they ſprung from ano- wit, for that the light of life was given him, James by the help of which, as I perceive, he has eſcaped death. Then they wept all again, and cried out, h the day!

Chriſtiana's dream.

night Chriſtiana had a dream; and be- s if a broad parchment was opened be- which were recorded the ſum of her

and the crimes, as she thought, looked very black upon [illegible] Then she cried out aloud, in her sleep, *Lord, have mercy upon [illegible] a sinner*, Luke xviii. 13. and the little children heard her.

After this she thought she saw two very ill favoured ones [illegible] ing by her bed side, and saying, what shall we do with this wom[illegible] for she cries out for mercy waking and sleeping. If she be [illegible] ed to go on as she begins, we shall lose her as we lost her hus[illegible] Wherefore we must by some way, seek to take her off from [illegible] thoughts of what shall be hereafter, else all the world cannot [illegible] but she will become a pilgrim.

Now she awoke in a great sweat; also trembling was upon [illegible] but after a while she fell to sleeping again. And then she th[illegible] she saw Christian, her husband, in a place of bliss among [illegible] immortals, with a harp in his hand standing and playing upon [illegible] fore one that sat on a throne, with a rainbow about his head. [illegible] saw also as if he bowed his head with his face to the paved [illegible] that was under his Prince's feet, saying, I heartily thank my [illegible] and King for bringing me into this place. Then shouted a [illegible] pany of them that stood round about, and harped with their [illegible] But no man living could tell what they said, but Christian and [illegible] companions.

Next morning, when she was up, had prayed to God, and [illegible] ed with her children a while, one knocked hard at the door [illegible] whom she spake out saying. If thou comest in God's name, [illegible] in. So he said, Amen; and opened the door, [illegible] saluted her with, peace on this house. The [illegible] when he had done, he said, Christiana, knowest [illegible] wherefore I am come? Then she blushed and tre[illegible] led; also her heart began to wax warm with de[illegible] to know from whence he came, and what his er[illegible] was to her. So he said unto her, my name is [illegible]

Convictions seconded by tidings of God's readiness to par-

, she cried out to her visitor, Sir, Will you carry
ildren with you, that we may also go and worship

e visitor, Christiana the bitter is before the sweet.
rough troubles, as did he that went before thee,
estial city. Wherefore I advise thee to do as did
husband. Go to the wicket-gate yonder over the
: stands in the head of the way up which thou must
n thee all good speed. Also, I advise thee that thou
in thy bosom; that thou read therein to thyself, and
n. until they have got it by heart. For it is one of
thou must sing while thou art in this house of thy pil-
this thou must deliver in at the farther gate. Psalm

w in my dream, that this old gentleman as he told
did himself seem to be greatly affected therewith.
proceeded, and said, So Christiana called her sons
d began to address herself unto them:
ave, as you may perceive, been of late exercise in my soul, about the death of not for that I doubt at all of his happi- n satisfied now that he is well. I have ch affected with due thoughts of mine
l yours, which I verily believe is by nature miserable.
also to your father in his distress, is a great load to
:e; for I hardened both my own heart and yours
and refused to go with him on pilgrimage.
hts of these things would now kill me out-right, but
eam which I had last night, and but that for the en-
: that this stranger has given me this morning. Come,
let us pack up, and be gone to the gate, that leads
tial country, that we may see your father, and be with
companions in peace, according of the laws of that

Christiana prays well for her journey.

her children burst out into tears, for joy that the heart
her was so inclined: so that visitor bade them farewel:
gan to prepare to set out for their journey.
they were thus about to be gone, two of the women
Christiana's neighbours came up to her house, and
the door. To whom she said as before. At this the
e stunned; for this kind of language they used not to
perceive drop from the lips of Christiana: yet they
at behold, they found the good woman preparing to
m her house.
began, and said, Neighbour, pray what is your mean-

answered, and said to the eldest of them, whose name
Timorous, I am preparing for a journey, (This Timo-
aughter to him that met Christian upon the hill of
and would have had him gone back for fear of the li-

what journey, I pray you?
n to go after my old husband; and with that she fell a

Tim.

over the river. But what troubleth me most, is my riage to him when he was under his distress. Beside as he was then; nothing will serve me but going o I was dreaming last night that I saw him. O that my him! He dwelleth in the presence of the King of he sits and eats with them at his table; he is become of immortals, and has a house now given him to dwell the best palaces on earth, if compared, seem to be b hill, 2 Cor. v. 1, 2, 3, 4. The Prince of the palace for me, with promises of entertainment, if I shall c his messenger was here even now, and brought which invites me to come. And with that she pluc letter, and read it, and said to them, what now w this!

Tim. Oh! the madness that has possessed thee and to run yourselves upon such difficulties; you have sure, what your husband did meet with even in a 'm first step that he took on his way, as our neighbour C yet testify, for he went along with him; yea, and until they, like wise men, were afraid to go any f also heard over and above, how he met with the lion and the Shadow of Death and many other things. danger that he met with at Vanity-F gotten by thee: for if he, though a had put to it, what canst thou, bein woman do? Consider also, that the babes are thy children, thy flesh, and thy bones. though thou thouldst be so rash as to cast away thyself, sake of the fruit of thy body, keep thou at home.

The reasonings of the flesh.

id company. But Mercy was at a ſtand, and could
comply with her neighbour, and that for a two-
ſift, Her bowels yearned over Chriſtiana; ſo ſhe
rſelf, If my neighbour will be gone, I will go a little
and help her. 2dly, Her bowels yearned over her
r what Chriſtiana had ſaid had taken ſome hold up-
Wherefore ſhe ſaid within herſelf again, I will yet
k with this Chriſtiana, and if I find truth and life in
ſay, myſelf with my heart ſhall alſo go with her.
Mercy began thus to reply to her neighbour Timo-

ghbour, I did indeed come with you to ſee Chriſti-
ng; and ſince ſhe is, you ſee a taking her laſt fare-
untry, I think to walk this ſunſhine morning a little
help her on her way. But ſhe told her not of the
, but kept it to herſelf.
, I ſee, you have a mind to go a-fooling too: But
ime and be wiſe; while we are out of danger, we
when we are in we are in. So Mrs. Timorous re-
houſe: and Chriſtiana betook herſelf to her journey.
morous was got home to her houſe, ſhe ſends for
eighbours, to wit, Mrs. Bat's eyes, Mrs. Inconſi-
Light-mind, and Mrs. Know-nothing. So when
me to her houſe, ſhe falls to telling of the ſtory of
d of her intended journey. And thus ſhe began her

bours having but little to do this morning, I went
iana a viſit; and when I came at the door, I knock-
ow it is our cuſtom: and ſhe anſwered, If you come
e, come in. So in I went, thinking all was well:
ame in, I found her preparing herſelf to depart the
l alſo her children. So I aſked her, what was her
at; and ſhe told me in ſhort, That ſhe was now of
on pilgrimage, as did her huſband. She told me alſo
ſhe had, and how the King of the country, where
was, had ſent her an inviting letter to come thither.
Mrs. Know-nothing, And what! do you think ſhe

go ſhe will, whatever comes on it; and methinks I
is; for that which was my great argument to per-
ſtay at home, (to wit, the troubles ſhe was like to
her way), is one great argument with her, to put
on her journey. For ſhe told me in ſo many words,
es before the ſweet: Yea, and foraſmuch as it doth,
ſweet the ſweeter.
eyes. Oh! this blind and fooliſh woman, ſaid ſhe;
not take warning by her huſband's afflictions! For
e, if he were here again, he would reſt him content
n, and never run ſo many hazards for nothing.
Inconſiderate alſo replied, ſaying away with ſuch fantaſti-
n the town; a good riddance for my part, I ſay of
he ſtay where ſhe dwells, and retain this mind, who
ietly by her? for ſhe will either be dumpiſh or un-
to talk of ſuch matters as no wiſe body can abide:
or my part, I ſhall never be ſorry for her departure;
le-

Discourse between Mercy and Christiana.

also) Christiana began to discourse
said Christiana, I take this as a
favour, that thou shouldst set fo
with me, to accompany me a littl

Mercy inclines to go.

Mercy. Then said young Mercy, (for she was b
thought it would be of purpose t
I would never go near the town.

Chr. Well, Mercy, said Christi
lot with me; I well know what will be the end of
My husband is where he would not but be for all
Spanish mines. Nor shalt thou be rejected th
but upon my invitation. The King who hath sent
children, is one that delighteth in mercy. Besides
I will hire thee, and thou shalt go along with me
Yet we will have all things in common betwixt
only go along with me.

Mercy. But how shall I be ascertained that I al
tertained? Had I this hope from one than can tell;
no stick at all, but would go, being helped by hi
though the way was never so tedious.

Chr. Well, loving Mercy, I will tell thee what
Go with me to the wicket-gate, and there I will
for thee; and if there thou shalt not meet with e
I will be content that thou return to thy place;
thee for thy kindness which thou shewest to me an
in the accompanying of us in our way as thou dost.

Mercy. Then will I go thither, and will take wh
and the Lord grant that my lot may there fall, ev
of heaven shall have his heart upon me.

Christiana then was glad at her heart, not only

it of them. I hope, Mercy that these tears of thine e lost; for the truth hath said, *That they that sow in ll reap in joy and singing. And he that goeth forth and bearing precious seed, shall doubtless come again with re-ringing his sheaves with him.* Psalm. cxxvi. 5, 6.

d Mercy,

Let the most Blessed be my guide,
If't be his blessed will;
Unto his gate, and to his fold,
Up to his holy hill:
And let him never suffer me
To swerve or turn aside
From his free grace, and holy ways,
Whate'er shall me betide.
And let him gather them of mine,
That I have left behind;
Lord, make them pray they may be thine,
With all their heart and mind.

y old friend proceeded, and said—But when Christiana he slough of Despond, she began to be at a stand; for, said is the place in which my dear husband had like to have thered with mud. She perceived also, that notwithstand-ommand of the king to make the place for pilgrims good, s rather worse than formerly: so I asked if that was true? l the old gentleman, too true; for many there be, that to be the king's labourers, and say they are for mending s highways, that bring dirt and dung instead of stones, ar instead of mending. Here Christiana therefore and her make a stand: but said Mercy, Come, let us venture, is be wary. Then they looked well to their steps, and hift to get staggering over. Luke i. 43.

ristiana had like to have been in, and that not once or Now they had no sooner got over but they thought they rds that said unto them, Blessed is she that believeth, for l be a performance of what hath been told her from the

hey went on again: and said Mercy to Christiana, Had I round to hope for a loving reception at the wicket-gate I think no slough of Despond would discourage me.

said the other, you know your sore and I know mine: d friend, we shall all have enough of evil before we come urney's end.

cannot be imagined, that the people that design to attain ellent glories as we do, and that are so envied that happi-e are, but that we shall meet with what fears and snares, it troubles and afflictions, they can possibly assault us with, us.

ow Mr. Sagacity left me to dream out my dream by my-herefore methought I saw Christiana and Mercy, and the all of them up to the gate: To which when they came, they

up and down in their minds, and knew not what t
they durst not, for fear of the dog; go back they
fear of the keeper of that gate should espy them
and be offended with them: At last they thought of k
and knocking more vehemently than they did at fir
the keeper of the gate, Who is there? So the dog l
and he opened unto them.

Then Christiana made low obeisance, and said,
Lord be offended with his hand maidens, for that w
ed at his princely gate. Then said the keeper, Wh
and what is it that you would have?

Christiana answered, We are come from whence
come, and upon the same errand as he did; to wi
shall please you, graciously admitted, by this gate,
that leads into the celestial city. And I answered,
the next place, that I am Christiana, once the wife
that is now gotten above.

With that the keeper of the gate did marvel,
is she now become a pilgrim, that but a while ago,
life? Then she bowed her head, and said, Yea, an
my sweet babes also.

Then he took her by the hand and led her in,
Suffer little children to come unto me; and with that
gate. This done, he called to a trumpeter that wa
the gate, to entertain Christiana with shouting and
pet, for joy. So he obeyed and sounded, and fille
his melodious notes.

Now all this while poor Mercy did stand witho
and crying, for fear that she was rejected. But w
had gotten admittance for herself and her boys, the

ſo loud, that ſhe made Chriſtiana to ſtart. Then
r of the gate, Who is there? And Chriſtiana ſaid,

d the gate, and looked out; but Mercy was fal-
out in a ſwoon; for ſhe fainted, and was afraid
be opened to her.
ok her by the hand, and ſaid, Damſel, I bid thee

ſhe, I am faint; there is ſcarce life left in me. But
that one ſaid, *When my ſoul fainted within me, I re-*
Lord, and my Prayer came unto thee, into thy holy
ii. 7. Fear not, but ſtand upon thy feet, and tell
thou art come.
n come for that unto which I was never invited, as
riſtiana was. Hers was from the King, and mine
her. Wherefore I preſume.
re thee to come with her to this place?
; and as my Lord ſees, I am come; and if there is
forgiveneſs of ſins to ſpare, I beſeech that thy poor
y be partaker thereof.
ook her again by the hand, and led her gently in, and
or all them that believe on me, by what means ſoever
to me. Then ſaid he to thoſe that ſtood by, fetch
nd give it Mercy to ſmell on, thereby to ſtay her faint-
fetched her a bundle of myrrh; a while after ſhe was

was Chriſtiana and her boys, and Mercy, received
at the head of the way, and ſpoke kindly unto by him.
ey yet farther unto him, we are ſorry for our ſins,
our Lord his pardon, and farther information what

rdon, ſaid he, by word and deed; by word in the
orgiveneſs; by deed in the way I obtained by it.
ſt from my lips with a kiſs, and the other as it ſhall be
ong 1. 2. John xx. 20.
w in my dream, that he ſpake many good words unto
eby they were greatly glad. He alſo
to the top of the gate, and ſhewed *Chriſt crucified*
at deed they were to be ſaved: and *ſeen afar off.*
ithal, that that ſight they would have
y went along in the way to their comfort.
them a while in a ſummer parlour below, where they
talk by themſelves; and thus Chriſtiana began, O
glad am I that we are got in hither!
you well may; but I of all have cauſe to leap for

bught one time as I ſtood at the gate, (becauſe I had
nd none did anſwer,) that all our labour had been loſt,
hen that ugly cur made ſuch a heavy barking at us.
nt my worſt fear was, after I ſaw that you was taken
our, and that I was left behind: Now, thought I, it is
ich is written, *Two women ſhall be grinding together,*
be taken, and the other left, Mat. xxiv. 41. I had
o forbear crying out, Undone!

 And

But pr y, what said my Lord unto my rudeness? w
gry with me?

Chr. When he heard your lum
he gave a wonderful innocent smi
what you did pleased him well, fo
no sign to the contrary. But I
heart why he keeps such a dog; I
that before, I should not had heart enough to have
self in this manner. But now we are in, we are in, a
with all my heart.

Christ pleased with loud and restless prayer.

Mercy. I will ask if you please, next time he come
he keeps such a filthy cur in his yard; I hope he
it amiss.

Do so, said the children, and persuade him to hang
are afraid he will bite us when we go hence.

So at last he came down to them again, and Merc
ground on her face, before him and worshipped, a
my Lord accept the sacrifice of praise which I now o
with the calves of my lips.

So he said unto her, Peace be to thee, stand up.
tinued upon her face, and said, *Righteous art thou O*
I plead with thee, yet let me talk with thee of thy ju
xii. 1, 2. Wherefore dost thou keep so cruel a dog
at the sight of which such women and children as we,
fly from the gate for fear.

He answered and said, That dog has another owne
kept close in another man's ground, only my pilgri
barking: He belongs to the castle which you see th
tance, but can come up to the walls of this place. H

and biting too, of a dog; and shall a dog in another man's
a dog whose backing I turn to the profit of pilgrims, keep
rom coming to me? I will deliver them from the lions, and
rilling from the power of the dog.

V. Then said Mercy, I confess my ignorance: I speak what
erstand not: I acknowledge that thou doth all things well.

: Then Christiana began to talk of their journey, and to en-
after the way. So he fed them, and washed their feet, and
em in the way of his steps, according as he dealt with her
nd before. So I saw in my dream that they went on their
and the weather was comfortable to them.

m Christiana began to sing, saying,

Bless'd be the day that I began
A pilgrim for to be;
And blessed also be that man,
That thereunto mov'd me.
'Tis true, 'twas long ere I began
To seek to live for ever:
But now I run fast as I can;
'Tis better late than never.
Our tears to joy, our fears to faith,
Are turned as you see;
That our beginning (as one saith)
Shews what our end will be.

w there was on the other side of the wall, that fenced in the
up which Christiana and her companions were
, a garden, and that belonged to him whose
that barking dog, of whom mention was made
e. And some of the fruit-trees that grew in the
n shot their branches upon the wall; and being mellow, they
ound them did gather them up and eat them to their hurt.
hristiana's boys, as boys are apt to do, being pleased with the
, and with the fruit that hung thereon, did pluck them and
n to eat. Their mother did also chide them for so doing; but
he boys went on.

The devil's garden.

ell, said she, my sons, you transgress, for that fruit is none of
: But she did not know that they did belong to the enemy;
warrant you, if she had, she would have been ready to die for
But that passed, and they went on their way. Now by
they were gone about two bow shot from the
that led them into the way, they espied two
ill-favoured ones coming down apace to
them. With that Christiana and Mercy, her
d, covered themselves with their vails, and
also on their journey; the children also went
fore; so that at last they met together. Then they that came
to meet them came just up to the women, as if they would
race them; but Christiana said, Stand back, or go peaceably
n should. Yet these two, as men that are deaf, regarded
hristiana's words, but began to lay hands upon them; at that
iana waxed very wroth, and spurned at them with her feet.
y also, as well as she could, did what she could to shift them.
iana again said to them, Stand back, and be gone, for we

Two ill favoured ones assault Christiana.

have

Chr. Ay, quoth Christiana, you would have us b
for I know it is for that you are come. but we will
on the spot than to suffer ourselves to be brought in
as shall hazard our well being hereafter. And with
shrieked out, and cried, Murder, Murder, and so
under those laws that are provided for the protect
Deut. xxii. 23. xxvi 27. But the men still made
upon them, with design to prevail against them.
cried out again.

Now, they being, as I said, not far from the ga
they came, their voice was heard from where they
Wherefore some of the house came out, and k
Christiana's tongue, they made haste to her relief.
they were got within sight of them, the women
great scuffle, the children also stood crying by. T
came in for their relief call out to the ruffians, s
that thing you do? Would you make my Lord's
gress? He also attempted to take them, but they
escape over the wall into the garden of the ma
great dog belonged; so the dog became their p
Reliever then came up to the women, and asked
did? So they answered. We thank thy prince,
ly we have been somewhat affrighted: We than
that thou comest unto our help, for otherwise we
come.

Reliever. So after a few more words, this Relie
loweth: I marvelled much when you were en
gate above, seeing ye know that ye were but wea
ye petitioned not the Lord for a conductor; then
avoided these troubles and dangers; he would ha
one.

Chr. Alas! said Christiana, we were so taken

ſter uſed. Had my lord granted you a conductor, you
ıt neither ſo have bewailed that overſight of yours, in not
one, as now you have occaſion to do. So all things
good, and tend to make you more wary.
hall we go back again to my Lord, and confeſs our folly,
ne?
our confeſſion of your folly I will preſent him with: To
gain, you need not, for in all places where you ſhall
u will find no want at all; for in every of my Lord's
which he has prepared for the reception of pilgrims, there
ıt to furniſh them againſt all attempts whatſoever. But
he will be inquired of by them to do it for them, Ezek.
7. And it is poor thing that is not worth aſking for.
had thus ſaid, he went back to his place, and the pil-
nt on their way.

The miſtake of Mercy.

Then ſaid Mercy, What a ſudden blank is here? I made
we had been paſt all danger, and that we
ver ſorrow more.
hy innocency, my ſiſter, ſaid Chriſtiana
r, may excuſe thee much; but as for me,
is ſo much the greater, for that I ſaw this danger before I
t of the doors, and yet did not provide for it where pro-
ght have been had. I am much to be blamed.
Then ſaid Mercy, How knew you this before you came
me? Pray open to me this riddle?
Why, I will tell you: Before I ſet foot out of doors, one
I lay in my bed, I had a dream about this; for me-
I ſaw two men, as like theſe as ever they could look,
my bed's feet, plotting how they might prevent my ſalva-
will tell you their very words: They ſaid (it
n I was in my troubles.) What ſhall we do
woman? for ſhe cries out ſleeping and wak-
orgiveneſs: if ſhe be ſuffered to go on as ſhe
we will loſe her as we have loſt her huſband.

Chriſtiana's dream repeated.

ı know might have made me take heed, and provide when
n might have been made.
Well, ſaid Mercy, as by this neglect we have an occaſion
ed unto us, to behold our imperfections; ſo our Lord has
ccaſion thereby to make manifeſt the riches of his grace;
as we ſee, has followed us with unaſked kindneſs, and has
ed us from their hands that were ſtronger than we, of his
ood pleaſure.
now when they had talked away a little more time, they
ear to a houſe which ſtood in the way, which houſe was
r the relief of pilgrims, as you will find more fully related
irſt Part of the records of the *Pilgrim's Progreſs*: So they
n towards the houſe, (the houſe of the Interpreter), and
hey came to the door, they heard a great talk in the houſe:
ey gave ear, and heard, as they thought, Chriſtiana men-
by name. For you muſt know, that there went along,
efore her, a talk of her children going on pilgrimage. And
as the more pleaſing to them, becauſe they had heard that
Chriſtian's wife, that woman who was ſome time ago ſo
ng to hear of going on pilgrimage. Thus therefore they
ill, and heard the good people without commending her,

who they little thought stood at the door. At last, Ch knocked as she had done at the gate before. Now when knocked, there came to the door a young damsel named In and opened the door, and looked, and behold two women there.

Damsel. Then said the Damsel to them, With whom wo speak in this place?

Chr. Christiana answered, We understand that this is leged place for those that are become pilgrims, and we this door are such; wherefore we pray that we may be pa of that for which we at this time are come; for the day, seest, is very far spent, and we are loth, to night, to go ther.

Damsel. Pray, what may I call your name, that I may t my Lord within?

Chr. My name is Christiana; I was the wife of that pilgr some years ago did travel this way, and these be his four c This maiden is also my companion, and going on pilgrima

Innocent. Then ran Innocent (for that was her name), to those within, Can you think who is at the door? T Christiana and her children, and her companion, all wait entertainment here. Then they leaped for joy, and w told their master. So he came to the door, and lookin her, he said, Art thou that Christiana whom Christian t man left behind him when he betook himself to a pilgrim's

Chr. I am that woman that was so hard-hearted as to fl husband's troubles, and that left him to go on his journe and these are his four children; but now I also am com am convinced that no way is right but this.

Inter. Then is fulfilled that which is written of the man to his son, *Go work to-day in my vineyard; and he said to her, I will not; but afterwards repented and went*, Mat

n that cut his way through his enemies, and the picture of
gest of all, together with the rest of those things that were
profitable to Christian.

done, and after those things had been somewhat digested
istiana and her company, the Interpreter takes them apart
and has them first into a room, where was
that could look no way but downwards, *The man with the muck-rake expounded.*
muck-rake in his hand; there stood also
er his head with a celestial crown in his
nd proffered him that crown for his muck-
but the man did neither look up, nor regard, but raked to
the straws, the small sticks, and dust of the floor.

said Christiana, I persuade myself, that I know somewhat
aning of this; for this is the figure of a man in this world;
, good Sir?

. Thou hast said right, said he, and his muck-rake doth
s carnal mind. And whereas thou seest him rather give
take up straws and sticks, and the dust of the floor, than
t he says that calls to him from above, with the celestial
in his hand, it is to shew that heaven is but a fable to some,
t things here are counted the only things substantial. Now
s it was also shewed thee, that the man could look no way
vnwards; it is to let thee know, that earthly things when
t with power upon men's minds, quite carry their hearts
om God.

Then said Christiana, Oh! deliver me from this muck-

. That prayer, said the Interpreter, has lain by until it is
rusty: *Give me not riches*: Prov. xxx. 8. is scarce the
of one of ten thousand. Straws, and sticks, and dust,
oft are the great things now looked after.

that Mercy and Christiana wept, and said, It is, alas! too

n the Interpreter had shewed them this; he had them into
y best room in the house, (a very brave room it was;) so
them look round about, and see if they could find any
rofitable there. Then they looked round
nd; for there was nothing to be seen but a *Of the Spider.*
eat spider on the wall; and that they over-

y. Then said Mercy, Sir, I see nothing: But Christiana
r peace.

. But, said the Interpreter, look again; she therefore look-
n, and said, Here is not any thing but an ugly spider, who
y his hands upon the wall. Then, said he, is there but one
in all this spacious room? Then the water stood in Chris-
eyes, for she was a woman of quick apprehension. And
, Yea, Lord, there is more here than one; yea, and spi-
hose venom is far more destructive than that which is in
The Interpreter then looked pleasantly on her, and said,
hast said the truth. This made Mercy blush, and the boys
er their faces; for they all began now to understand the

said the Interpreter again, The spider taketh hold with
nds, as you see, and is in king's palaces. And wherefore is
this

this recorded, but to shew you, that how full of the ve
soever you be, yet you may, by the hand of faith, lay h
dwell in the best room that belongs to the King's house

Chr. I thought, said Christiana, of something of th
could not imagine it all. I thought that we were like sp
that we looked like ugly creatures in what fine rooms
were: but that by this spider, this venomous and il
creature, we were to learn how to act faith, that can
my thoughts, and as I see, dwells in the best room in
God has made nothing in vain.

Then they seemed all to be glad; but the water st
eyes; yet they looked one upon another, and also bo
the Interpreter.

Of the hen and chickens.

He had them then into another ro
was a hen and chickens, and bid them
while. So one of the chickens went to
to drink, and every time she drank, s
her head and her eyes towards heaven. See, sai
this little chick doth, and learn of her to acknowled
your mercies come, by receiving them with lookin
again, said he, observe and look; so they gave heed
ceived that the hen did walk in a fourfold method to
chickens. Matt. xxiii. 27. 1. She had a common ca
she hath all the day long: 2. She had a special call, a
had but sometimes: 3. She had a brooding note: and
an out-cry.

Now, said he, compare this hen to your King, and
ens to his obedient ones. For, answerable to her, his
methods, which he walketh in towards his people;
mon call, he gives something; by his special call he
something to give; he has also a brooding voice, for th
under his wing; and he has an out-cry, to give the ala
seeth the enemy come. I chose, my darlings, to lea
the room where such things are, because you are wome
are easy for you.

Chr. And, Sir, said Christiana, pray let us see some
he had them into the slaughter-house, where was a bu
a sheep; and behold the sheep was

Of the butcher and his sheep.

took her death patiently. Then sai
preter, You must learn of this sheep t
to put up with wrongs without mur
complaints. Behold how quietly she takes her death,
objecting, she suffereth her skin to be pulled over her
King doth call you his sheep.

Of the garden.

After this he led them into his gar
was a great variety of flowers: and l
you see all these? So Christiana said,
said he again, Behold the flowers are divers in stature
and colour, and smell, and virtue; and some are
others; also where the gardener set them, there the
quarrel not with one another.

Of the field.

Again, he had them into his field, y
sowed with wheat and corn: but when
the tops of all were cut off, only the st
ed, he said again, This ground was dunged and pl

but what shall we do with the crop? Then said Christiana,
me, and make muck of the rest. Then said the Interpreter
Fruit, you see, is that thing you look for, and for want of
u condemn it to the fire, and to be trodden under foot of
beware that in this you condemn not yourselves.

as they were coming in from abroad, they
robin with a great spider in his mouth; so *Of the robin*
erpreter said, Look here: so they looked, *and the spider.*
rcy wondered: but Christiana said. What
agement is it to such a little pretty bird as the robin red-
s, he being also a bird above many, that loveth to maintain
of sociableness with men; I had thought they lived upon
of bread, or upon other such harmless matter; I like him
han I did.

Interpreter then replied, This robin is an emblem, very
et forth some professors by; for to sight they are, as this
pretty of note, colour, and carriage: they seem also to
very great love for professors that are sincere; and, above
r, to sociate with them and to be in their company, as if
uld live upon the good man's crumbs; they pretend also,
refore it is, that they frequent the house of the godly, and
ointments of the Lord: but when they are by themselves,
robin, they can catch and gobble up spiders, they can
their diet, drink and swallow down sin like water

hen they were come again into the house, because supper
was not ready, Christiana again desired that the Interpreter
either shew or tell of some other things that are profitable.

the Interpreter began, and said, The fatter the sow is,
e she desires the mire: the fatter the ox is, the more
nely he goes to the slaughter; and the more healthy the
man is, the more prone he is unto evil.

e is a desire in women to go neat and fine, and it is a
thing to be adorned with that which in God's sight is of
rice.

easier watching a night or two, than to sit up a whole year
r; so it *is* easier for one to begin to profess well, than to
t as he should to the end.

y shipmaster, when in a storm, will willingly cast that over-
that is of the smallest value in the vessel; but who will
he best out first? None but he that feareth not God.

leak will sink a ship, and one sin will destroy a sinner.

nat forgets his friend, is ungrateful unto him; but he that
his Saviour is unmerciful to himself.

hat lives in sin, and looks for happiness hereafter, is like
t soweth cockle, and thinks to fill his barn with wheat or

ran would live well, let him fetch his last day to him, and
always his company-keeper.

pering, and change of thoughts, prove that sin is in the

world, which God sets light by is counted a thing of that
with men, what is heaven, that God commendeth?

: life that is attended with so many troubles, is so loth to be
y us, what is the life above?

y body will cry up the goodness of men; but who is there
that

Now supper was ready, the table spread, and all set board; so they sat down and did eat, when one had giv And the Interpreter did usually entertain those that lo him with music at meals; so the minstrels played. T also one that did sing, and a very fine voice he had. Hi this:

The Lord is only my support,
And he that doth me feed;
How can I then want any thing
Whereof I stand in need?

When the song and music was ended, the Interpr

Talk at supper.

Christiana. What it was that at first did thus to betake herself to a pilgrim's life? answered, First, the loss of my husband my mind, at which I was heartily gri all that was natural affection. Then after that, cam bles and pilgrimage of my husband into my mind, an like [illegible] I had carried it to him as to that. So guilt of my mind, and would have drawn me into the pon opportunely I had a dream of the well-being of my hu a letter sent by the King of that country where my husb to come to him. The dream and the letter together f upon my mind, that they forced me to this way.

Inter. But met you with no opposition before you doors?

Chr. Yes, a neighbour of mine, one Mrs. Timor ou a kin to him that would have persuaded my husband for fear of the lions,) She also so befooled me, for a it, my intended deliverate adventure; she also urge

aid the Interpreter, thy beginning is good, thy latter end
ly encrease. So he addressed himself to Mercy, and
her,. And what moved thee to come hither, sweetheart?
hen Mercy blushed and trembled, and for a while con-
nt.
Then said he, be not afraid, only believe and speak thy

hen she began, and said, Truly, Sir, My want of ex-
is that which makes me covet to be in silence, and that
fills me with fears of coming short at last. I cannot tell
and dreams, as my friend Christiana can; nor know I
s to mourn for my refusing of the counsel of those that
d relations.
What was it then, dear heart, that hath prevailed with
as thou hast done?
Why, when our friend here was packing up to be gone
town, I and another went accidentally to see her. So
ted at the door and went in. When we were within,
g what she was doing, we asked her what was her mean-
said, she was sent for to go to her husband; and then she
old us how she had seen him in a dream, dwelling in a
place among immortals wearing a crown, playing upon a
ting and drinking at his Prince's table, and singing praises
or bringing him thither, &c. Now, methought while she
ng those things unto us, my heart burned within me, and
my heart, If this be true, I will leave my father and my
and the land of my nativity, and will, if I may, go along
istiana.
sked her father of the truth of these things, and if she
et me go with her; for I saw now, that there was no
, but with the danger of ruin, any longer in our town.
I came away with a heavy heart, not for that I was unwil-
come away, but for that so many of my relations were left

am come, with all the desire of my heart, and will go, if
with Christiana unto her husband, and his King.
Thy setting out is good, for thou hast given credit to the
hou art a Ruth, who did, for the love she bare to Naomi,
he Lord her God, leave father and mother, and the land
itivity, to come out and go with a people that she knew
re. Ruth ii. 11, 12. *The Lord recompense thy work, and
ward be given thee of the Lord God of Israel, under whose
ou art come to trust.*
supper was ended, and preparation was made for bed:
hen were laid singly alone, and the boys by themselves.
hen Mercy was in bed, she could not sleep for joy; for
doubts of missing at last, were removed farther from her
er they were before. So she lay blessing and praising God,
l such favour for her.
morning they rose with the sun, and prepared themselves
departure; but the Interpreter would have them tarry
; for, said he, you must orderly go from hence. Then,
to the damsel that first opened unto them,
hem, and have them unto the garden to the *The bath of
id there wash them* and make them clean sanctification.
foil which they have gathered by travel-

ling. Then Innocent, the damsel took them, and le
the garden, and brought them to the bath; to the tol
there they must wash and be clean; for so her matter
the women to do, that called at his house as they w
pilgrimage. Then they went in and washed, yea, t
boys and all: and they came out of that bath, not on
clean, but also much enlivened, and strengthened in
So when they came in, they looked fairer a deal th
went out to the washing.

When they were returned out of the garden from t
Interpreter took them, and looked upon them, an
them, Fair as the moon. Then he called for the seal
they used to be sealed that are washed in his bath. So
brought, and he set his mark upon them, that th
known in the places whither they were yet to go.
was the contents and sum of the passover which the
Israel did eat, Exod xiii. 8, 9. 10. when they cam
land of Egypt; and the mark was set between their
seal greatly added to their beauty, for it was an orna
faces. It also added to their gravity, and made their
more like that of angels.

Then said the Interpreter again to the damsel that
the women, Go into the vestry, and fetch out garme
people: So she went, and fetched out white raiment
down before him; so he commanded them to put it
fine linen white and clean. When the women were t
they seemed to be a terror one to the other; for th
not see that glory each one in herself
could see in each other. Now, the
began to esteem each other better that
For you are fairer than I am, said on
are more comely than I am said another. The childr
amazed, to see into what fashion they were brought.

True Humility.

The Interpreter then called for a man-servant
Great-heart, and bid him take sword, and helmet,
and take these my daughters, said he; conduct
house called *Beautiful*, at which place they will re
he took his weapons, and went before them; and the
said, God speed. Those also that belonged to the
them away with a good wish. So they went on th
sang;

This place has been our second stage,
Here we have heard and seen
Those good things that from age to age
To others hid have been.
The dungill raker, spider, hen,
The chicken too to me,
Have taught a lesson, let me then
Conformed to it be.
The butcher, gardener, and the field,
The robin and his bait,
Also the rotten tree doth yield
Me argument of weight;

To move me for to watch and pray,
To ſtrive to be ſincere;
To take my croſs up day by day,
And ſerve the Lord with fear.

Behold here how the ſlothful are a ſign
Hung up, 'cauſe holy ways they did decline:
See here too how the child doth play the man,
And weak grow ſtrong when Great-Heart leads the van.

ow I ſaw in my dream, that thoſe went on, and Great-heart e them; ſo they went and came to the place, where Chriſ- s burden fell off his back, and tumbled into a ſepulchre. Here they made a pauſe: here alſo they bleſſed God. Now, ſaid Riana, it comes to my mind what was ſaid to us at the gate, wit, That we ſhould have pardon by word and deed; by d, that is by the promiſe: by deed, to wit, in the way it was

 obtained

obtained. What the promise is, of that I know som
what it is to have pardon by deed, or in the way th
tained, Mr. Great-heart. I suppose you know; w
please, let us hear your discourse thereon.

A discourse of our being justified by Christ.

Great-Heart. Pardon by the deed d
don obtained by some one for anothe
need thereof: Not by the person pard
the way, saith another, in which I have
So then, to speak to the question more
pardon that you and Mercy, and thes
attained, was obtained by another, to wit, by him th
at that gate: and he hath obtained it in this double
performed righteousness to cover you, and spilt his b
you in.

Chr. But if he part with his righteousness to us,
have for himself?

Great-heart. He has more righteousness than you h
or than he needeth himself.

Chr. Pray make that appear.

Great-Heart. With all my heart: But first I must pr
he of whom we are now about to speak, is one tha
fellow: He has two natures in one person: plain t
guished, impossible to be divided. Unto each of the
righteousness belongeth, and each righteousness is esse
nature. So that one may as easily cause the nature t
as to separate its justice or righteousness from it. Of
ousnesses therefore, we are not made partakers, so
or any of them, should be put upon us, that we might b
and live thereby. Besides these there is a righteo
this person has as these two natures are joined in on
is not the righteousness of the Godhead, as distinguish
manhood; nor a righteousness of the manhood, as
from the Godhead, but a righteousness which standeth
of both natures, and may properly be called the right
is essential to his being prepared of God to the ca
mediatory office, which he was intrusted with. If he
first righteousness, he parts with his Godhead; if he p
second righteousness, he parts with the purity of his
he parts with his third, he parts with that perfection
citates him to the office of mediation. He has there
righteousness, which standeth in performance or obe
vealed will; and this is that he puts upon sinners,
which their sins are covered: Wherefore he saith, *As
disobedience, many were made sinners: so by the obed
shall many be made righteous*, Rom. v. 19.

Chr. But are the other righteousnesses of no use to u

Great-Heart. Yes; for though they are essential t
and offices, and cannot be communicated unto anot
by virtue of them that the righteousness that justifies is
pose efficacious. The righteousness of his Godhead gi
his obedience; the righteousness of his manhood giv
to his obedience to justify; and the righteousness tha
the union of these two natures to his office giveth
that righteousness to do the work for which it was ord

So then here is a righteousness that Christ, as God

is God without it: Here is a righteousness that Christ, s no need to make him so, for he is perfect man with- gain here is a righteousness that Christ, as God man, ed of, with reference to himself, and therefore he can a justifying righteousness, that he for himself wanteth herefore giveth it away; hence it is called *the gift of s*. This righteousness, since Christ Jesus the Lord has elf under the law, must be given away, for the law doth ind him that is under it, *to do justly*, but to use charity, 7. Wherefore he must, or ought by the law, if he hath to give one to him that hath none. Now, our Lord h two coats, one for himself, and one to spare: where- ely bestows one upon those that have none. And thus, and Mercy, and the rest of you that are here, doth your me by deed, or by the work of another man. Your ist is he that worked, and hath given away what he or to the next poor beggar he meets.

in, in order to pardon by deed, there must something o God as a price, as well as so nothing prepared to co- thal. Sin has delivered us up to the just course of a law: Now, from this course we must be justified by way, iption, a price being paid for the harms we have done; by the blood of your Lord, who came and stood in your d stead, and died your death for your transgressions: he ransomed you from your transgressions by blood, and your polluted and deformed souls with righteousness. i. 34. for the sake of which God passeth by you, and will you, when he comes to judge the world, Gal. iii. 13.

Christiana affected with this way of redemption.

'his is brave: Now I see that there was g to be learned by our being pardoned and deed. Good Mercy, let us labour this in mind, and my children, do you r it also. But, Sir, was not this it that y good Christian's burden fall off his s, and that made him give three leaps for joy?

heart. Yes, it was the belief of this that cut those strings, d not be cut by other means; and it was to give him a the virtue of this, that he was suffered to carry his burden off.

thought so; for though my heart was lightsome and joy- re, yet it is ten times more lightsome and joyous now, n persuaded by what I have felt, though I have felt but ret, that if the most burdened man in the world was there, see and believe as I now do, it would make his heart the rry and blithe.

heart. There is not only comfort, and the ease of a bur- ight to us, by the sight and consideration of these: but an d affection begot in us by it: For who can (if he doth but ik that pardon comes not only by promise but thus,) but ed with the way and means of his redemption, and so with that hath wrought it for him?

'ue; methinks it makes my heart bleed to think that he bleed for me. Oh! thou loving one: thou deserveit me, thou hast bought me, thou deserveit to have me all; t paid for me ten thousand times more than I am worth.

No marvel that this made water ſtand in my huſband's eyes, and that it made him trudge ſo nimbly on: I am perſuaded he wiſhed me with him, but vile wretch that I was, I let him come all alone. O, Mercy, that thy father and mother were here; yea, and Mrs. Timorous alſo; Nay, I wiſh now with all my heart that here was Madam Wanton too. Surely, ſurely, their hearts would be affected; nor could the fear of the one, nor the powerful luſts of the other, prevail with him to go home again, and refuſe to become good pilgrims.

Great-heart. You ſpeak now in the warmth of your affections. Will it, think you, be always thus with you? Beſides, this is not communicated to every one, nor to every one that did ſee your Jeſus bleed. There were that ſtood by, and that ſaw the blood run from the heart to the ground, and yet were ſo far off that, inſtead of lamenting they laughed at him; and inſtead of becoming his diſciples, did harden their hearts againſt him. Sothat all you have, my daughters, you have by peculiar impreſſion made by a divine contemplating upon what I have ſpoken to you. Remember it was told you, that the hen, by her common call gives no meat to her chickens: This you have therefore by a ſpecial grace.

Now I ſaw ſtill in my dream, that they went on, until they were come to the place that Simple and Sloth, and Preſumption lay and ſlept in when Chriſtian went by on pilgrimage: and behold they were hanged up in irons a little way off on the other ſide.

Mer. Then ſaid Mercy to him that was their guide and conductor, What are theſe three men? and for what are they hanged?

Great-Heart. Theſe three men were men of bad qualities: they had no mind to be pilgrims themſelves, and whomſoever they could, they hindered: they were ſo for ſloth and folly themſelves, and whomſoever they could perſuade, they made ſo too, and withal taught them to preſume that they ſhould do well at laſt. They were aſleep when Chriſtian went by, and now you go by, they are hanged!

Mer. But could they perſuade any one to be of their opinion?

Great-heart. Yes, they turned ſeveral out of the way. There was Slow-pace that they perſuaded to do as they. They alſo prevailed with one Short-mind, with one No-heart, with one Linger-after-luſt, with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way, and become as they. Beſides they brought up an ill report of your Lord, perſuading others that he was a hard taſk-maſter. They alſo brought up an evil report of the good land, ſaying, it was not half ſo good as ſome pretended it was. They alſo began to vilify his ſervants, and to count the beſt of them meddleſome, troubleſome, buſy bodies: Farther, They would call the bread of God *huſks*; the comforts of his children *fancies*; the travel and labour of pilgrims *things to no purpoſe*.

Chr. Nay, ſaid Chriſtiana, if they were ſuch, they ſhall never be bewailed by me; they have but what they deſerve; and I think it well that they ſtand ſo near the highway, that others may ſee and take warning. But had it not been well if their crimes had been engraven on ſome pillar of iron or braſs, and left here, [illegible] they did their miſchiefs, for a caution to other [illegible]

r-heart. So it is, as you may well perceive, if you will go to the wall.

No, no; let them hang, and their names rot, and their live for ever against them: I think it is a high favour that re hanged before we came hither; who knows else what ight have done to such poor women as we are? Then she rt into a song, saying,

ow then you three hang there, and be a sign
all that shall against the truth combine,
nd let him that comes after, fear this end,
unto Pilgrims he is not a friend.
nd thou my soul, of all such men beware,
hat unto holiness oppesers are.

Is difficult get- of good doc- in erronious

Thus they went on, till they came at the hill Difficulty, where again their good friend, Mr. Great-heart, took an occasion to tell them what happened there when Christian himself

Next he shewed them them the two by-ways that foot of the hill, where Formality and Hypocrisy lost And, said he, these are dangerous paths. Two we away when Christian came by. And although you se are since stopped up with chains, posts, and a ditch, those that will chuse to adventure here, rather than t to go up the hill.

Chr. The way of transgressors is hard, Prov. x wonder that they can get into those ways without dang ing their necks.

Great-Heart. They will venture; yea if at any tim King's servants do happen to see them, and doth call and tell them, that they are in the wrong way, and beware of the danger; then they will railingly retu swer, and say, *As for the word that thou hast spoken i name of the King, we will not hearken unto thee; but tainly do whatsoever thing goeth out of our mouths.* J 17. Nay, if you look a little farther, you shall see tha are made cautionary enough, not only by these post and chain, but also by being hedged up, yet they will there.

Chr. They are idle; they love not to take pains, u unpleasant to them. So it is fulfilled unto them, as i *The way of the slothful man is a hedge of thorns,* Pr Yea, they will rather chuse to walk upon a snare, th this hill and the rest of this way to the city.

Then they set forward, and began to go up the hill, hill they went; but before they got up to the top, C gan to pant, and said, I dare say, this is a breathing hi yet if they that love their ease more than their sou

said Mr. Great-heart to the little ones, Come, my pretty
ow do you do? What think you now of
pilgrimage? Sir, said the least, I was
eat out of heart, but I thank you for
me a hand at my need. And I remem-
what my mother hath told me, namely,
way to heaven is as a ladder, and the
ell is as down a hill. But I had rather go up the ladder
han down the hill to death.

The little boy's answer to the guide, and also to Mercy.

said Mercy, But the proverb is, To go down the hill is
But James said, (for that was his name,) The day is co-
when in my opinion going down the hill will be the hardest
That's a good boy, said his master, thou hast given her a
swer. Then Mercy smiled, but the little boy did blush.
Come, said Christiana, will you eat a bit to sweeten your
while you sit here to rest your legs?
have here a piece of pomgranate, which Mr. Interpreter

longer, their guide said to them, The day wears
think good, let us prepare to be going. So they
and the little boys went before; but Christiana forgo
bottle of spirits with her; so she sent her little boy
it. Then said Mercy, I think this is a losing place.
tian left his roll: and here Christiana left her bottle
Sir, What is the cause of this? So their guide made
said, The cause is of sleep or forgetfulness; some slee
should keep awake, and some forget when they should
and this is the very cause why often at the resting-
pilgrims, in some things, come off losers. Pilgrims
and remember what they have already received
greatest enjoyments; but for want of doing so, ofte
rejoicing ends in tears, and their sunshine in a cloud
story of Christian at this place.

When they were come to the place where Mistru
rous met Christian to persuade him to go back for fe
ons, they perceived as it were a stage, and before it,
road, a broad plate, with a copy of verses written
underneath, the reason of raising up of that stage in th
dered. The verses were these:

Let him that sees this stage, take heed
Unto his heart and tongue:
Lest if he do not, here he speed
As some have long agone.

The words underneath the verses were. "This st
to punish such upon, who through timorousness or
be afraid to go farther on pilgrimage:" Also on thi

as they went on, Mr. Great-heart drew his sword with to make way for the pilgrims in spite of the lions. Then ppeared one, that, it seems, had taken m to back the lions; and he said to the s guide, What is the cause of your coner? Now the name of that man was *Grim ly-man*, because of his slaying of Pilgrims, was of the giants.

Of Grim the Giant, and of his backing the lions.

t-Heart. Then said the Pilgrim's guide, These women and n are going on pilgrimage, and this is the way they must go, it they shall, in spite of thee and the lions.

s. This is not their way, neither shall they go therein. I am orth to withstand them, and to that end will back the lions. to say the truth, by reason of the fierceness of the lions, the grim carriage of him that did back them, this way had lain much unoccupied, & was almost overgrown with grass. Then said Christiana, though the highways have been unoc- d heretofore, and tho' the travellers have been made in pass to walk through by-paths, it must not be so now I am *Now I am risen a mother in Israel*. Judges v. 6, 7.

s. Then he swore by the lions, but it should; and therefore em turn aside for they should not have passage there.

eat-heart. But their guide made his first ap- h unto Grim, and laid so heavily at him with ord, that he forced him to retreat.

A fight betwixt Grim and Great-heart.

s. Then said he, that attempted to back the , Will you slay me upon my own ground?

eat-heart. It is the King's highway that we are d in this way it is that thou hast placed the lions; but these en and these children, though weak, shall hold on their way e of thy lions. And with that he gave him a downright blow, brought him upon his knees. With this blow he also broke his et, and with the next cut off an arm. Then did the giant so hideously, that his voice frighted the women, and yet they glad to see him lie sprawling on the ground. Now the lions chained, and so of themselves could do nothing. Wherefore, n old Grim, that intended to back them, was dead, Mr. at-heart said to the pilgrims, Come now and follow me, and urt shall happen to you from the lions. They therefore went but the women trembled as they passed by them: the boys looked as if they would die; but they all got by without furhurt.

ow, they were within sight of the Porter's lodge, they soon e up into it: but they made the more haste to go thither, be- e it is dangerous travelling there in the night. So when they e come to the gate, the guide knocked, and the Porter cried, o is there? But as soon as the guide had said, It is I, he knew voice, and came down; (for the guide had oft before that e thither, as a conductor of pilgrims.) When he was come n, he opened the gate, and seeing the guide standing just be- it, (for he saw not the women, for they were behind him) aid unto him, How now Mr. Great-heart, what is your busi- here so late at night? I have brought, said he, some pilgrims er, where by my Lord's commandment they must lodge: I been here some time ago, had I not been opposed by the giant that

James. Then said James, the youngest of the bo
be persuaded to go with us, and help us, because w
and the way so dangerous as it is.

Great-heart. I am at my Lord's commandment: i
me to be your guide quite through, I will willingly w
but here you failed at first for when he bad me c
with you, then you should have begged me of him
quite through with you, and he would have granted
However, at present I must withdraw, and so go
Mercy, and my brave children, adieu.

Then the porter, Mr. Watchful, asked Christian
try, and of her kindred; and she said, I am come
of Destruction; I am a widow-woman, and my hus
his name was *Christian the Pilgrim.* How, said the p
your husband? Yes, said she, and these are his child
(pointing to Mercy,) is my town's woman. Then t
his bell, as at such times he is wont, and there can
one of the damsels, whose name was *Humble-min*
the porter said, Go tell it within, That Christian
Christian, and her children, are come hither on pil
went in therefore, and told it. E

Joy at the noise of the pilgrim's coming.

great gladness was there, when
but drop that word out of her mou
So they came with haste to th
Christiana stood still at the door.

the most grave said unto her, Come in, Christiana,
that good man, come in; with all that are with the
in, and they followed her that were her children an
nions. Now, when they were gone in, they were b
large room, where they were bidden to sit down

ereto, John i. 29. For the porter had heard of their
had told it to them within. So when they had supped,
eir prayer with a psalm, they desired they might go
t let us, said Christiana, if we may be so bold as to
that chamber that was my husband's when he was
y had them up thither, and they lay all in that room.
were at rest, Christiana and Mercy entered into dis-
t things that were convenient.

Christ's bosom is for pilgrims.

e did I think once, when my hus-
n pilgrimage, that I should ever have
n.

I you as little thought of lying in his bed, and in cham-
as you do now.

much less did I ever think of seeing his face with com-
f worshipping the Lord the King with him, and yet
ve I shall.

rk! don't you hear a noise?

, it is, as I believe, a noise of music for joy that we

nderful! music in the house, music in the heart, and
n heaven, for joy that we are here!

y talked a while, and they betook themselves to sleep.
orning, when they were awaked, Christiana said to

at was the matter that you did laugh in your sleep to-
pose you was in a dream?

I was, and a sweet dream it was: but are you sure I

; you laughed heartily; but prithee, Mercy tell me

as a dreaming that I sat all alone in a
ce, and was bemoaning the hardness

Mercy's Dream.

d not sat there long, but methought many were ga-
t to see me, and to hear what it was that I said. So
ned, and I went on bemoaning the hardness of my
this some of them laughed at me, some called me fool,
egan to thrust me about. With that methought I look-
saw one with wings coming towards me So he came
me, and said, Mercy, what aileth thee: Now when he
ne make my complaint, he said, *Peace be to thee*; he
mine eyes with his handkerchief, and clad me in silver
Ezek. xvi. 8—11. *He put a chain about my neck, and mine ears, and a beautiful crown upon my head.* Then
by the hand, and said, Mercy come after me. So he
nd I followed till we came at a golden gate. Then he
and when they within had opened, the man went in,
ved him up to a throne, upon which one sat; and
Welcome, daughter. The place looked bright and
like the stars, or rather like the sun; and I thought
our husband there. so I awoke from my dream, but
?

gh! ay, and well you might, to see yourself so well.
ist give me leave to tell you, that it was a good dream;
you have begun to find the first part true, so you will
find

find the second at last: *God speaks once, yea, twice, yet man perceiveth it not, in a dream, in a vision of the night, when deep falleth upon men, in slumbering upon the bed*, Job xxxiii. 1
We need not, when a-bed, to lie awake to talk with God, he visit us while we sleep, and cause us then to hear his voice. heart oftentimes wakes when we sleep, and God can speak that, either by words, by proverbs, by signs or similitudes well as if one was awake.

Mer. Well, I am glad of my dream, for I hope, ere long it fulfilled, to the making me laugh again.

Chr. I think it is now high time to rise, and to know w must do.

Mer. Pray, if they invite us to stay a while, let us willin cept of the proffer. I am the willinger to stay a while h get better acquainted with these maids; methinks Pru Piety and Charity, have very comely and sober countenan

Chr. We shall see what they will do. So when they w and ready, they came down, and they asked one another t rest, and if it was comfortable or not.

Mer. Very good, said Mercy; it was one of the best lodgings that ever I had in my life.

Then said Prudence and Piety, if you will be persuaded here a while, you shall have what the house will afford.

Cha. Ay, and with a very good will said Charity. So th sented, and staid there about a month or above, and l very profitable one to another. And because Prudence see how Christiana had brought up her children, she asked of her to catechise them: So she gave her free consent. she began with the youngest, whose name was *James*.

Prud. And she said, Come, James, canst t

James catechised. me who made thee?

What is supposed by this word *saved?*

That man, by sin, has brought himself into a a state of and misery.

What is supposed by being saved by the Trinity?

That sin is so great and mighty a tyrant, that none can it of his clutches but God; and that God is so good and man, as to pull him indeed out of this miserable state.

What is God's design in saving poor man?

The glorifying of his name, of his grace, and justice, he everlasting happiness of his creature.

Who are they that must be saved?

Those that accept of his salvation.

ood boy, Joseph, thy mother hath taught thee well, nst hearkened to what she has said unto thee.

d Prudence to Samuel, who was the eldest son but one. ome Samuel, are you willing that I should catechise

es, forsooth, if you please. *Samuel catechised.*

What is heaven?

place and state most blessed, because eth there.

What is hell?

place and state most woful, because it is the dwelling n, the devil and death.

Why wouldst thou go to heaven?

hat I may see God, and serve him without weariness; see Christ, and love him everlastingly; that I may have s of the Holy Spirit in me, that I can by no means here

very good boy also, and one that has learned well.

e addressed herself to the eldest, whose *Matthew*; and she said to him, Come, shall I also catechise you? *Matthew catechised.*

With a very good will.

ask then, If there ever was any thing that had a being t to or before God?

No, for God is eternal; nor is there any thing, except- f, that had a being until the beginning of the first day: *days the Lord made heaven and earth, the sea and all that*

What do you think of the Bible?

It is the holy word of God.

s there nothing written therein but what you understand?

Yes, a great deal.

What do you do when you meet with places therein that t understand?

I think God is wiser than I. I pray also that he will let me know therein all that he knows will be for my

How believe you as touching the resurrection of the

I believe they shall rise, the same that was buried; the ture, though not in corruption. And I believe this up- le account: First, Because God has promised it. Se- ecause, he is able to perform it.

Prudence's conclusion upon the catechising of the boys,

Then said Prudence to the boys, You n hearken to your mother, for she can tel more. You must also diligently give ear good talk you shall hear from others: F sakes they speak good things. Observe a that with carefulness, what the heavens and the earth you; but especially be much in the meditation of that boo was the cause of your father's becoming a pilgrim. I for my children, will teach you what I can while you are h shall be glad if you will ask me questions that tend to god ing.

Mercy has a sweetheart.

Now, by that these pilgrims had been at this place Mercy had a visitor that pretended lov will unto her, and his name was *Mr.* man of some breeding, and that pret religion, but a man that stuck very clo world. So he came once or twice, or more, to Mercy, fered love unto her. Now Mercy was of a fair cons and therefore the more alluring.

Her mind also was, to be always busying herself in do when she had nothing to do for herself, she would be mak and garments for others, and would bestow them upon t had need. And Mr. Brisk, not knowing where or how s sed of what she made, seemed to be greatly taken, for found her never idle. I will warrant her a good ho quoth he to himself.

Mercy then revealed the business to the maidens that the house, and inquired of them concerning him, for know him better than she. So they told her, that he wa busy young man, and one that pretended to religion; but they feared a stranger to the power of that which is good.

o any; but they were such as did not like my conditions, ver did any of them find fault with my person. So they ld not agree.

Mercy in our days is little set by, any further than as to the practice which is set forth by thy conditions, there w that can abide.

Well, said Mercy, if nobody will have me, a maid, or my conditions will be to me as . For I cannot change my nature; and to hat lies across to me in this, that I purpose never to ad- long as I live. I had a sister named *Bountiful*, married these churls: but he and she could never agree; but y sister was resolved to do as she had begun; that is, to ness to the poor, therefore her husband first cried her e cross, and then turned her out of his doors.

Mercy's resolutions.

and yet he was a professor, I warrant you.

es, and such a one he was, and of such as the world is but I am for none of them all.

Matthew, the eldest son of Christiana, fell his sickness was sore upon him, for he was red in his bowels; so that he was with it at illed as it were both ends together. There dwelt also om thence, one Mr. Skill, an ancient and well approv- an. So Christiana desired it, and they sent for him, me. When he was entered the room, little observed the boy, he concluded as sick of the gripes. Then he said to r, What diet has Matthew of late fed let I said Christiana; nothing but what ome. The physician answered, This een tampering with something that lies in his maw undi- nd that will not away without means. And I tell you, e purged, or else he will die.

Matthew falls sick.

Gripes of conscience. The physician's judgment.

Then said Samuel, Mother, what was that which my did gather and eat, so soon as we were come from the is at the head of this way; You know that there was an n the left hand, on the other side of the wall, and some es hung over the wall, and my brother did pluck and

True, my child, said Christiana, he did take thereof, and naughty boy as he was, I chid him, and yet he would eat

I knew he had eaten something that was not wholesome d that food, to wit, that fruit, is even the most hurtful t is the fruit of Beelzebub's orchard. I do marvel that warn you of it; many have died thereof.

Then Christiana began to cry, and she said. O naughty O careless mother, what shall I do for my son?

Come, do not be too much dejected; the boy may do n but he must purge and vomit.

ray, Sir, try the utmost of your skill with him, whatever

Nay, I hope I shall be reasonable, Heb. x. 1. 2, 3, 4. de him a purge, but it was too weak; it was said it was the blood of a goat, the ashes of a heifer, and with some

of the juice of Hyssop, &c. When Mr. Skill had seen t
purge was too weak, he made him one to the purpose;
made *ex carne et sanguine Christi*, John vi. 54, 55.
Mark ix. 49.. Heb. ix. 14 (you know physicia
strange medicines to their patients;) and
made up into pills, with a promise or t
a proportionable quantity of salt. Now
to take them three at a time fasting, in hal
ter of a pint of the tears of repentance. V
potion was prepared, and brought to th
was loth to take it, though torn with the gripes, as if
be pulled in pieces. Come, come, said the physician,
take it. It goes against my stomach, said the boy, *I must
take it*, said his mother, Zech. xii 10. I shall vomit it
said the boy. Pray, Sir, said Christiana to Mr. Skill,
it taste? It has no ill taste said the doctor, and with that
ed one of the pills with the tip of her tongue. Oh, Mat
she, this potion is sweeter than honey. If thou lovest th
if thou lovest thy brothers, if thou lovest Mercy, if th
thy life, take it. So with much ado, after a short pr
the blessing of God upon it, he took it, and it wrought k
him. It caused him to purge, to sleep, and rest quiet
him into a fine heat, and breathing sweat, and rid
gripes.

Potion prepared The Latin I borrow.

So in a little time he got up, and walked about with a
would go from room to room, and talk with Pruden
and Charity, of his distemper, and how he was healed.

So when the boy was healed, Christiana asked Mr. Sk
Sir, what will content you for your
care to me, and of my child? And he
must pay "the Master of the colleg

A word of God in the hand of

To shew how unwelcome the word of God, and the
ereof, are to a carnal heart.
. Why does physic, if it does good, purge, and cause
?
To shew that the word, when it works effectually, clean-
heart and mind; for look, what the one doth to the bo-
other doth to the soul.
. What should we learn by seeing the flame of our fire go
? and by seeing the beams and sweet influences of the sun
ownwards?
By the going up of the fire, we are taught to ascend to
by fervent and hot desires: and by the sun's sending his
ams, and sweet influences downwards, we are taught
Saviour of the world, though high, reacheth down with
and love to us below.
. Whe e have the clouds their water?
Out of the sea.
. What may we learn from that?
That ministers should fetch their doctrine from God.
. Why do they empty themselves upon the earth?
To shew that ministers should give out what they know
to the world.
. Why is the rainbow caused by the sun?
To shew that the covenant of God's grace is confirmed
Christ.
. Why do the springs come from the sea to us through the

To shew that the grace of God comes to us through the
Christ.
. Why do some of the springs rise out of the top of high

To shew that the spirit of grace shall spring up in some
great and mighty, as well as in many that are poor and

. Why doth the fire fasten upon the candlewick?
. To shew that unless grace doth kindle upon the heart.
ill be no true light of life in us.
. Why is the wick and tallow and all, spent to maintain
t of the candle?
To shew that body and soul and all should be at the ser-
and spend themselves to maintain in good condition, that
f God that is in us.
. Why doth the pelican pierce her own breast with her

. To nourish her young ones with her blood, and thereby
that Christ the blessed so loveth his young, his People,
ve them from death by his blood.
. What may one learn by hearing the cock crow?
. Learn to remember Peter's sin, and Peter's repentance.
ck's crowing shews also, that day is coming on; let then
wing of the cock put thee in mind of that last and terrible
judgment.
about this time their month was out; wherefore they
d to those of the house, that it was convenient for them to
be going. Then said Joseph to his mother, it is convenient

The weak may call the strong sometimes to prayers.

that you forget not to send to the-house Interpreter, to pray him to grant that Mr heart should be sent unto us, that he ma conductor the rest of our way. Good she I had almost forgot. So she drew u tion, and prayed Mr. Watchful the porter, to send it by man, to her good friend Mr. Interpreter; who when it and he had seen the contents of the petition, said to the m Go, tell them I will send him.

When the family where Christiana was, saw that th purpose to go forward, they called the whole house to give thanks to their King for sending them such guests as these. Which done, they said unto Christia shall we not shew thee something, according as our cu pilgrims, on which thou mayst meditate, when thou a way? So they took Christiana, her children, and Mercy, closet, and shewed them of the apples that Eve ate of, she also did give to her husband; and for the eating of w were both turned out of paradise; and asked her what sh that was? Then Christiana said, It is food or poison, I which. So they opened the matter to her, and she bel hands and wondered. Gen. iii. 6. Rom. vii. 24.

Jacob's ladder.

Then they had her to a place, and sh Jacob's ladder. Now at that time th some angels ascending upon it. So looked and looked to see the angels go up, so did the r company. Then they were going into another place them something else: But James said to his mother, Pray

A sight of Christ is taking.

stay a little longer, for this is a curious they turned again, and stood feeding with this so pleasant a prospect. After had them into a place where did hang up anchor. So they bade Christiana take for, said they, you shall have it with you, Gen. xxviii. is of absolute necessity that you should, that you may lay that within the veil, and stand stedfast in case you should turbulent weather: So they were glad thereof, John i. vi. 19. Gen. xxviii. 12. Then they took them and to the mount upon which Abraham our father had offered his son, and shewed them the altar, the wood, the fire knife; for they remain to be seen to this very day. W had seen it, they held up their hands, and blessed themsel said, Oh! what a man for love to his Master, and for himself, was Abraham! After they had shewed them things, Prudence took them into a dining-room where th of excellent virginals; so she played upon them, and tur she had shewed them into this excellent song, saying,

Eve's apple we have shew'd to you;
Of that be you aware:
You have seen Jacob's ladder too,
Upon which angels are.
An anchor you received have,
But let not this suffice,
Until with Abra'm you have giv'n
Your best of sacrifice,

w about this time one knocked at the door: *Mr. Great-heart comes again.*
e porter opened, and behold Mr. Great-
was there; but when he was come in,
joy was there! For he came now fresh again into their minds,
but a while ago he had slain old Grim Bloody-man, the giant,
nd delivered them from the lions.
ien said Mr. Great-heart to Christiana, and *He brings a to-*
ercy, My Lord has sent each of you a bot- *ken from his*
f wine, and also some parched corn, toge- *Lord with him.*
with a couple of pomegranates; He also
he boys some figs and raisins to refresh you in your way.
hen they addressed themselves to their journey; and Pru-
e and Piety went along with them. When they came at the
Christiana asked the porter, if any of late went by? He
No, only one some time since, who also told me, that of
there had been a great robbery committed on the King's high-
as you go: But, said he, the thieves are taken, and will
y be tried for their lives. Then Christiana and Mercy were
; but Matthew said, Mother, fear nothing, as long as Mr.
-heart is to go with us, and to be our conductor.
n said Christiana to the porter, Sir, I am much obliged to
r all the kindnesses that you have shewed to me since I
hither; and also that you have been so loving and kind to
ildren: I know not how to gratify your kindness; where-
pray, as a token of my respects to you, accept of this small
So she put a gold angel in his hand, and he made her a low
nce, and said, Let thy garments be always white, and let
ead want no ointment. Let Mercy live and not die, and let
er works be few. And to the boys he said, Do you fly youth-
ts, and follow after godliness with them that are grave and
so shall you put gladness into your mother's heart, and ob-
aise of all that are sober-minded. So they thanked the por-
d departed.
w I saw in my dream, that they went forward until they
come to the brow of the hill, where Piety bethinking her-
cried out, Alas! I have forgot what I intended to bestow
Christiana and her companions; I will go back and fetch it;
ran and fetched it. When she was gone, Christiana thought
eard in a grove a little way off on the right hand a most curi-
melodious note, with words much like these:

Through all my life thy favour is
So frankly shew'd to me.
That in thy house for evermore
My dwelling place shall be.

nd listening still, she thought she heard another answer, say-

For why? the Lord our God is good,
His mercy is for ever sure:
His truth at all times firmly stood,
And shall from age to age endure.

Christiana asked Prudence what it was that made those curi-
notes? Song ii. 11, 12. They are, said she, our country
birds,

birds; they sing these notes but seldom, except it be in the spring when the flowers appear, and the sun shines warm, and then you may hear them all the day long. I often, said she, go to hear them: we also oftentimes keep them tame in our house. They are very fine company for us when we are melancholy; also they make the woods and groves, and solitary places, desirous to be in.

By this time Piety was come again; so she said to Christiana, Look here. I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayst look when thou findest thyself forgetful, and call those things again to remembrance for thy edification and comfort.

Now they began to go down the hill into the Valley of Humiliation. It was a steep hill, and the way was slippery; but they were very careful, so they got down pretty well. When they were down in the valley, Piety said to Christiana, This is a place where your husband met with the foul fiend Apollyon, and where they had the great fight that they had. I know you can but have heard thereof. But be of good courage; as long as you have here Mr. Great-heart to be your guide and conductor, I hope you will fare the better. So when these two had commended the pilgrims unto the conduct of their guide, he went forward, and they went after.

Great-heart. Then said Mr. Great-heart. We need not be afraid of this valley; for here is nothing to hurt us, unless we procure it outselves. It is true Christian did here meet with Apollyon, with whom he had also a sore combat; but that fray was the fruit of those slips that he got in his going down the hill; for they that get slips there, must look for combats here. And hence it is that the valley has gotten so hard a name. For the common people when they hear that some frightful thing has befallen such a one in such a place, are of opinion that that place is haunted with some foul fiend or evil spirit; when alas! it is but the fruit of their doing, that such things do befal them there.

The reason why Christian was so beset here.

This Valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabout something that may give us an account why Christian was so hard beset in this place.

Then James said to his mother, Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is. So they went, and found there written, "Lo, Christian's slips, before he came hither, and the burden that he met with in this place, be a warning to those that come after." Lo, said their guide did I not tell you that there was something hereabouts that would give intimation of the reason why Christian was so hard beset in this place? Then turning to Christiana, he said, No disparagement to Christian more than to many others whose hap and lot it was. For it was easier going up than down this hill, and that can be said but of few hills in all these parts of the world. But we will leave the good man, he is at rest, he had also a brave victory, over his enemy: Let him that dwells above grant, that we fare no worse when we come to be tried *than he.*

re will come again to this Valley of Humiliation. It is the
l most useful piece of ground in all these parts. It is a fat
, and, as you see, consisteth much in meadows: and if a
s to come here in the summer time, as we do now, if he
ot any thing before thereof, and if he also delighted himself
ight of his eyes, he might see that which would be delight-
ism. Behold how green this valley is, also how beautiful
lies, Song ii. 1. James iv. 6 1 Pet. v. 5. I have also
many labouring men that have got good estates in this Val-
Humiliation, (for God resisteth the proud, but giveth more
o the humble;) for indeed it is a very fruitful soil and doth
orth by handfuls. Some also have wished, that the next
s their Father's house were here, th t they might be trou-
o more with either hills or mountains to go over; but the
the way, and there is an end.

as they were going along, and talking, they espied a boy
g his father's sheep. The boy was in very mean cloaths,
a fresh and well favoured countenance; and as he sat by
he sung. Hark, said Mr. Great-heart, to what the shep-
boy saith; so they hearkened; and he said,

Philip. iv. 12, 13.

He that is down need fear no fall:
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

I am content with what I have,
Little be it or much:
And, Lord, contentment still I crave;
Because thou savest such.

Fulness to such a burden is, Heb. xiii. 5.
That go on pilgrimage:
Here little, and hereafter bliss,
Is best from age to age.

en said the guide, Do you hear him? I will dare to say, this
lives a merrier life, and wears more of the herb called *heart's*
n his bosom, than he that is clad in silk and velvet; but we
proceed in our discourse.

this valley our Lord formerly had his countryhouse, he loved
l to be here: he loved also to walk in these meadows, and
and the air was pleasant: besides, here a man shall be free
the noise, and from the hurryings of this life; all states are
of noise and confusion, only the Valley of Humiliation is that
y and solitary place. Here a man shall not be let and hin-
d in his contemplation, as in other places he is apt to be.
is a valley that nobody walks in, but those that love a pil-
's life. And though Christian had the hard hap to meet with
lyon, and to enter with him in a brisk encounter, yet I must
ou that in former times men have met with angels here,
found pearls here, and have in this place found the words
e, Hos. xii. 4, 5.

d I say our Lord had here in former days his country-house,
hat he loved here to walk? I will had, in this place, and to
eople that live and trace these grounds, he has left a yearly
revenue,

have been hard put to it. But more of the plac
to it; for I perſuade myſelf, that to this day thel
ſome ſign of the battle, or ſome monument to t
battle there was fought.

Humility a ſweet grace.

Mer. Then ſaid Mercy, I thi
in this valley as I have been any
our journey. The place, methinl
ſpirit. I love to be in ſuch place
no rattling with coaches, nor rumbling with wh
here one may, without much moleſtation, be thin
whence he came, what he has done, and to wh
called him. Here one may think, and break at
in one's ſpirit, until one's eyes become as the *fish*
Song vii. 5. Pſal. lxxxiv. 5, 6, 7. Hoſ. ii. 15.
rightly through this valley of Baca, make it a w
God ſends down from heaven upon them that are
the pools. This valley is that from whence alſo t
to them vineyards; and they that go through it sh
tian did, for all he met with Apollyon.

Great-heart. It is true, ſaid their guide; I hav
this valley many a time, and never was better tha
I have alſo been a conductor to ſeveral pilgrim
confeſſed the ſame. *To this man will I look*, ſait
to him that is poor, and of a contrite ſpirit, and t
my word.

The place where Chriſtian and the fiend did fight.

Now they were come to the place where the
battle was fought. Then ſa
Chriſtiana, her children, and
the place, on this ground Chr
up there came Apollyon againſt
did not I tell you? here is ſom
band's blood upon theſe ſtones to this day: Bel

yonder also stands a monument, on which is engraven this and Christian's victory, to his fame, throughout all ages: cause it stood just on the wayside before them, they stept and read the writing, which word was this:

A Monument of Christian's victory. (Part I.)

Hard by here was a battle fought,
Most strange, and yet most true;
Christian and Apollyon sought
Each other to subdue.
The man so bravely play'd the man,
He made the fiend to fly:
Of which a monument I stand,
The same to testify.

n they had passed by this place, they came upon the bor- the Shadow of Death, and this valley was longer than the a place also most strangely haunted with evil things, as are able to testify: But these women and children went er through it, because they had day-light, and because Mr. eart was their conductor.

n they were entered upon this valley, they thought that ard a groaning, as of dead men; a very great groaning. ought also they did hear words of lamentation, spoken as in extreme torment. These things made the boys to the women also looked pale and wan; but their guide em be of good comfort.

ey went on a little farther, and they thought that they felt and begin to shake under them, as if some hollow place re: They heard also a kind of hissing, as of serpents, but as yet appeared. Then said the boys, Are we not yet at of this doleful place? But the guide also bade them be of rage, and look well to their feet, lest haply, said he, you in some snare.

James began to be sick, but I think the cause thereof was his mother gave him some of that glass of spirits that she en her at the Interpreter's house, and three of the pills Skill had prepared, and the boy began to revive. Thus nt on, till they came to about the middle of ley; and then Christiana said, Methinks I see thing yonder upon the road before us, a thing of shape as I have not seen. Then said Joseph, Mo what is it? An ugly thing, child; an ugly thing, said she. mother, what is it like? said he. It is like I cannot tell said she: And now it is but a little way off. Then said she, nigh.

A Fiend appears.

ell, said Mr. Great-heart, let them that are most afraid close to me. So the fiend came on, and the conductor met nt when it was just come to him, it vanished to all their sights: remembered they what had been said some time ago: *Resist will, and he will fly from you.*

Great-heart encourages them.

ey went therefore on, as being a little re- d; but they had not gone far, before Mer- king behind her, saw, as she thought, some-

thing

could not [illegible] the pilgrims. [illegible]
we do? But their guide made answer, Fear not,
see what an end will be put to this also: So they
cause their path was marred. They then also th
did hear more apparently the noise and rushing o
the fire also, and smoke of the
easier to be discerned. Then C
Mercy, Now I see what my poo
through; I have heard much of t
never was here before now:

Christiana now knows what her husband felt.

went here all alone in the night; he had night almo
the way: also these fiends were busy about him as
have torn him in pieces. Many have spoke of i
tell what *The Valley of the Shadow of Death* shou
they come in themselves. *The heart knows its ow*
stranger intermeddleth not with its joys. To be h
thing.

Great-heart. This is like doing business in great
going down into the deep; this is like being in t
sea, and like going down to the bottoms of the mo
it seems as if the earth, with its bars, were abou
but let them that walk in darkness, and have no lig
name of the Lord, and stay upon their God. For
have told you already, I have gone often through t
have been much harder put to it than now I am;
I am alive. I would not boast, for that I am not r
But I trust we shall have a good deliverance.
light to him that can lighten our darkness, and th
not only these, but all the Satans in hell.

So they cried and prayed, and Go

d, Samuel, quoth the guide, thou hast now spoke like
Why, if ever I get out here again, said the boy, I think,
rize light and good way better than ever I did in all my
Then said the guide, we shall be out bye and bye.
they went; and Joseph said, Cannot we see to the end of
ley as yet? Then said the guide, Look to your feet, for
presently be among snares: So they looked to their feet
nt on; but they were troubled much with the snares.
hen they were come among the snares, they espied a man
the ditch on the left hand, with his flesh all rent and
Then said the guide, That is one *Heedless*, that was going
; he has lain there a great while: There was one *Take-*
th him, when he was taken and slain; but he escaped their
You cannot imagine how many are killed hereabouts,
men are so foolishly venturous, as to set out lightly on
ge, and to come without a guide. Poor Christian! it was
er that he here escaped; but he was beloved of his God;
had a good heart of his own, or else he could never have
Now they drew towards the end of the way, and just
here Christian had seen the cave, when he
y, out thence came forth Maul, a giant.
aul did use to spoil young pilgrims with so-
, and he called Great-heart by his name,
d unto him, How many times have you
bidden to these things? Then said Mr.
heart, What things? What things! quoth the giant; you
what things: but I will put an end to your trade. But
said Mr. Great-heart, before we fall to it, let us under-
herefore we must fight. (Now the women and children
trembling, and knew not what to do.) Quoth the giant,
rob the country, and rob it with the worst of thieves.
are but generals, said Mr. Great-heart, come to particu-
n.

Maul, a giant, quarrels with Great-heart.

n said the giant, thou practisest the craft of a kidnapper;
gathered up women and carriest them into a strange coun-
the weakening of my master's kingdom. But now Great-
replied, I am a servant of the God of hea-
my business is to persuade sinners to re-
nce; I am commanded to do my endea-
to turn men, women, and children, from
ss to light, and from the power of Satan
God; and if this be indeed the ground of thy quarrel, let
to it as soon as thou wilt.

The Giant and Mr Great-heart must fight.

en the giant came, and Mr. Great-heart went to meet him;
s he went, he drew his sword, but the giant had a club.
thout more ado they fell to it, and at the first blow the gi-
ruck Mr. Great-heart down upon one of his knees; with
he women and children cried: so Mr. Great-heart recover-
mself, laid about in full lusty manner, and gave the giant
nd on the arm: thus he fought for the space
hour, to that height of heat, that the breath
ent of the giant's nostrils, as the heat doth
f a boiling cauldron.
en they sat down to rest them, but Mr. Great-
betook him to prayer; also the women and
children

Weak folks prayer at some times help strong folks cries.

children did nothing but sigh and cry all the time t did last.

When they had rested them and taken breath th it again; and Mr. Great-heart with a full blow fel down to the ground; nay, hold, let me recover, q Mr. Great-heart let him fairly get up; so to it the add the giant missed but little of breaking Mr. skull with his club.

Mr. Great-heart seeing that, runs to him in the fi spirit, and pierced him under the fifth rib; with that gan to faint, and could hold up his club no longer Great-heart seconded his blow, and smote the head from his shoulders. Then the women and children Mr. Great-heart also praised God for the delive wrought.

When this was done, they among themselves ere and fastened the giant's head thereon, and wrote u ters that passengers might read:

He that did wear this head was one
That pilgrims did misuse;
He stopt their way, he spared none,
But did them all abuse:
Until that I Great-heart arose,
The pilgrim's guide to be;
Until that I did him oppose,
That was their enemy.

Now I saw that they went to the ascent that w off, cast up to be a prospect for Pilgrims, (that from whence Christian had the first sight of Faithful Wherefore here they sat down and rested; they al

they came to it, they found an old pilgrim fast asleep; they that he was a pilgrim by his clothes, and his staff, and his

he guide, Mr. Great-heart, awaked him, and the old gen-
n, as he lift up his eyes, cried out, What is the matter?
are you? And what is your business here?
at-heart. Come man, be not so hot, here is none but friends;
e old man gets up, and stands upon his
, and will know of them what they were.
said the guide, my name is *Great-heart*, I
e guide of these pilgrims which are going
celestial country.

One faint sometimes takes another for his enemy.

ell. Then said Mr. Honest, I cry you mer-
feared that you had been of the company of those that some
go did rob Little-faith of his money; but now I look better
me: I perceive you are honester people.
at-heart. Why, what would or could you have done, or
helped yourself, if we indeed had been of that company?
n. Done! Why, I would have fought as long as breath had
in me; and had I so done, I am sure you could never have
me the worst on it; for a Christian can never be overcome,
he should yield of himself.
at-heart. Well said, Father Honest, quoth the guide; for
s I know thou art a cock of the right kind, for thou hast said
ruth.
n. And by this also I know that thou knowest what true pil-
ge is; for all others do think, that we are the soonest over-
of any.
at-heart. Well, now we are happily met, pray let me crave
name, and the name of the place you came from?
n. My name I cannot, but I came from the town of Stupi-
it lieth about four degrees beyond the city of Destruction.
at-heart. Oh! are you that countryman? Then I deem I
half a guess of you, your name is *Old Honesty*, is it not? So
ld gentleman blushed, and said, Not *Honesty* in the abstract,
Honest is my name, and I wish that my nature may agree to
t I am called.
n. But, Sir, said the old gentleman, how could you guess
I am such a man, since I came from such a place?
reat-heart. I have heard of you before by my Master; for he
s all things that are done on the earth: but
e often wondered that any should come
your place, for your town is worse than
ity of Destruction itself.

Stupified ones are worse than those merely carnal.

n. Yes, we lie more off from the sun, and
e more cold and senseless; but was a man in
ountain of ice, yet if the Sun of Righteousness will arise upon
his frozen heart shall feel a thaw; and thus it was with me.
reat-heart. I believe it, Father Honest; I believe it; for I
w the thing is true.
hen the old gentleman saluted all the pilgrims with a holy kiss
charity, and asked them of their names, and how they had fa-
since they set out on pilgrimage.
r. Then said Christiana, my name I suppose you
e heard of; good Christian was my husband, and

Old Honest

 these

and Christiana talk.

these four were his children. But can you how the old gentleman was taken, when fi him who she was! He skipped, he smiled blessed them with a thousand good wishes, saying.

Hon. I have heard much of your husband, and of his and wars, which he underwent in his days. Be it spoken t comfort, the name of your husband rings all over these p the world; his faith, his courage, his en and his sincerity under all, has made his famous. Then he turned to the boys, an ed them of their names, which they tol And then he said unto them, Matthew, be thou like Matth Publican, not in vice, but in virtue. Samuel, said he, b like Samuel the prophet, a man of fai prayer. Joseph, said he, be thou like in Potiphar's house, chaste, and one th from temptation. And James, be th James the Just, and like James the brother of our Lord, x. 3. Psalm xcix. 6. Gen. xxxix. Acts i. 14. The told him of Mercy, and how she had left her town and h dred to come along with Christiana, and w sons. At that the old honest man said, M thy name; by Mercy shalt thou be sustained carried through all those difficulties that shall thee in the way till thou shalt come thither, where thou sh the *Fountain of Mercy* in the face with comfort.

He also talks with the boys.

Old Mr. Honest's blessing on them.

He blesseth Mercy.

All the while the guide Mr. Great-heart was very well p and smiled upon his companion.

Now, as they walked together, the guide asked the old g man, If he did not know one Mr. Fearing, that came on mage out of his parts?

go back neither. The celestial city, he said, he should die, came not to it, and yet was dejected at every difficulty, and bled at every straw that any body cast in his way. Well, he had lain at the Slough of Despond a great while, as I told you, one sun-shine morning, I know not how, he venthe and so got over; but when he was over, he would scarce up it. He had, I think, a Slough of Despond in his mind, a that he carried every where with him, or else he could never have been as he was. So he came up to the gate, you know what I mean, that stands at the head of this way; and there also stood a good while before he would to knock. When the gate opened, he would give back and give place to others, and that he was not worthy: for all he got before some to the gate, many of them went in before them. There the poor man did stand shaking and shrinking; I dare say it would have pitied thy heart to have seen him; nor would he go back again. At last took the hammer that hanged at the gate in his hand, and gave a small rap or two; then one opened to him, but he shrunk back before. He that opened stepp out after him, and said, Thou trembling one, what want'st thou? With that he fell down upon the ground. He that spoke to him wondered to see him so down. He said to him, Peace be to thee, for I have set open the door to thee, come in; for thou art blessed. With that he got up and went in trembling; and when he was in, he was ashamed to show his face. Well, after he had been entertained there a while, as you know how the manner is, he was bidden go on his way, and also told the way he should take. So he came till he came to our house; but as he behaved himself at the gate, so did he at my master the Interpreter's door. He lay thereabouts in the cold a good while, before he would venture to call, yet he would not go back: and the nights were long and cold there. Nay, had a note of necessity in his bosom to my master to receive him, and grant him the comfort of his house, and also to allow him a bold and valiant conductor, because he was himself so chicken hearted a man; and yet for all that he was afraid to call at the door. So he lay up and down thereabouts, till, poor man, he was almost starved: Yea, so great was his dejection, that though now several others get in for knocking, yet he was afraid to venture. At last, I think, I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and asked what he was? but, poor man, the water stood in his eyes: So I perceived what he wanted, I went therefore in, and told it in the house, and we shewed the things to our Lord: he sent me out again to entreat him to come in; but I dare say it was hard work to do it. At last he came in; and I will say that for my Lord, he carried it wonderful loving to him. There were set a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note, and my Lord looked upon it, and said his desire should be granted. So when he had rested there a good while, he seemed to get some heart, and to be a little more comforted; for my Master, you must know, is one of very tender bowels, especially to them that are afraid; therefore he carried it so towards him, as might tend most to his encouragement. Well,

He is a little encouraged at the Interpreter's house.

when he had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him, but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said, that he doubted that *that* would be his end also: Only he seemed glad when he saw the cross and the sepulchre; there confess he desired to stay a little to look: and he seemed for a while after to be a little comforted. When we came at the hill Difficulty, he made no stick at that, nor did he much fear the lions; for you must know, that his troubles were not about such things as these; his fear was about his acceptance at last.

I got him in at the house Beautiful, I think, before he was willing; also when he was in, I brought him acquainted with the damsels that were of the place, but he was ashamed to make himself much known in company: He desired much to be alone, yet he always loved good talk, and often would get behind the screen to hear it: He also loved much to see ancient things, and to ponder ing them in his mind. He told me afterwards, that he loved to be in those two houses from which he came last, to wait at the gate, and that of the Interpreter, but he durst not be so bold as to ask.

He was very pleasant in the Valley of Humiliation.

When he went also from the house Beautiful, down the hill, into the Valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy betwixt that valley and him; for I never saw him better in all his pilgrimage than he was in the valley. Then he would lie down, embrace the ground, and kiss the very flowers that grew in this valley. Lam. iii. 27. 28. 29. I would now be up every morning by break of day, tracing and walking to and fro in the valley.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man; not for that he had any inclination to go back, that he always abhorred, but he was ready to die for fear. O! the hobgoblins will have me, the hobgoblins will have me! cried he; and I could not beat him out of it. He made such a noise, and such an outcry here, that had they but heard him, it was enough to encourage them to come and fall upon us.

But this I took very great notice of, that this valley was as quiet when I went through it, as ever I knew before or since. I suppose these enemies here had now a special check from our Lord, and a command not to meddle until Mr. Fearing was passed over it.

It would be too tedious to tell you all; we will therefore only mention a passage or two more. When he was come to Vanity fair, I thought he would have fought with all the men in the fair. I feared there we should both have been knocked on the head; but was he against their fooleries. Upon the inchanted ground he was also very wakeful. But when he was come to the river where was no bridge, there again he was in a heavy case.

Behold Vanity-Fair, the Pilgrims there,
Are chain'd and ſton'd beſide:
E'en ſo it was our LORD paſs'd here,
And on Mount Calvary dy'd.

ſaid, he ſhould be drowned for ever, and ſo never ſee
: with comfort, that he had come ſo many miles to behold.
ere alſo I took notice of what was very remarkable; the
f that river was lower at this time than ever I ſaw it in
ſe; ſo he went over at laſt, not much above wet-ſhod.
e was going up to the gate, Mr. Great-
gan to take his leave of them, and to wiſh *His boldneſs at*
od reception above; ſo he ſaid, I ſhall, *laſt.*
Then we parted aſunder, and I ſaw him

Then it ſeems he was well at laſt.
heart. Yes, yes, I never had doubt about him; he was
choice ſpirit, only he was kept very low, and that made
hi

his life so burdensome to himself and so very troublesome
Psal. lxxii. Rom. xvi. 21. 1 Cor. viii. 13. He was a
ny tender of sin; he was so afraid of doing injuries to ot
he often would deny himself of that which was lawful t
would not offend.

Hon. But what should be the reason that such a good c
be all his days so much in the dark.

Great-heart. There are two sorts of reasons for it *R*
one is, the wise God will have it so; some must pipe, *m*
and some must weep, Mat. xi. 16, 17, 18. Now *th*
Mr. Fearing was one that played upon the bass:
he and his fellows found the sackbut, whose notes are
ful than the notes of other music are; though indeed
the bass is the ground of music. And for my part, I c
all for that profession that begins not in heaviness of m
first string the musician usually touches is the bass, when
to put all in tune: God also plays upon this string first
sets the soul in tune for himself. Only there was the im
of Mr. Fearing, he could play upon no other music b
towards his latter end.

I make bold to talk thus metaphorically, for the r
the wits of young readers, and because in the book of
lations the saved are compared to a company of mus
play upon their trumpets and harps, and sing their so
the throne, Rev. viii. xiv. 2, 3.

Hon. He was a very zealous man, as one may see b
lation you have given of him; difficulties, lions, or V
he feared not at all; it was only sin, death, and hell,
him a terror, because he had some doubts about his int
celestial country.

Great heart. You say right: those were the things th
troubles; and they, as you have well observed, aro
weakness of his mind thereabout, not from weakness o
to the practical part of a pilgrim's life. I dare believ
the proverb is, he could have bit a firebrand, had it
way. But these things with which he was oppressed, n
yet could shake off with ease.

Chr. Then said Christiana, This relation of Mr. F
done me good: I thought nobody had been like me:
there was some semblance betwixt this good man and m
differ in two things; his troubles were so great that
out, but mine I kept within; his also lay so hard upon
made him that he could not knock at the houses provi
tertainment; but my troubles were always such as made
the louder.

Mer. If I might also speak my mind, I must say, that
of him has also dwelt in me: for I have ever been m
of the lake, and the loss of a place in Paradise, than I
at the loss of other things. O! thought I, might I hav
pineſs to have a habitation there, it is enough, though
all the world to win it.

Matth. Then said Matthew, Fear was one thing th
think that I was far from having that within me that ac
salvation; but if it was so with such a good man as he,
not also go well with me?

st. No fears, no grace, said James. Though there is not grace where there is the fear of hell, yet to be sure, there nce where there is no fear of God.

t-heart. Well said, James, thou hast hit the mark; for the f God is the beginning of wisdom; and to be sure they that he beginning have neither middle nor end. But we will nclude our discourse of Mr. Fearing, after we have sent im his farewel.

(Their farewel about him)

Whilst, Master Fearing, thou didst fear
Thy God, and wast afraid
Of doing any thing, while here,
That would have thee betray'd.
And didst thou fear the lake and pit?
Would others do so too!
For, as for them that want thy wit,
They do themselves undo.

I saw, that they went on in their talk: for after Mr. eart had made an end with Mr Fearing, Mr. Honest be- ell them of another, but his name was Mr. *Self-Will.* He ed himself to be a pilgrim, said Mr. Honest; but I per- yself he never came in at the gate that stands at the head ay.

t-heart. Had you ever any talk with him about it?

Yes, more than once or twice; but he would always be nself, self-willed. He neither cared for man, nor argu- nor example; what his mind prompted him to, that he do, and nothing else could he be got to.

t-heart. Pray what principles did he hold? for I suppose tell.

He held, That a man might follow the vices as the virtues of the pilgrims: and that if he h, he should be certainly saved. *Self-will's opinion.*

t-heart. How! If he hath said, it is possible for the best to y of the vice, as well as partake of the virtues of pilgrims, d not much have been blamed; for indeed we are exempt- n no vice absolutely, but on condition that we watch and But this I perceive is not the thing: but if I understand ght, your meaning is, that he was of that opinion, that it owable so to be.

Ay, ay, so I mean, and so he believed and practised.

t-heart. But what grounds had he for his so saying?

Why, he said, he had the scripture for his warrant.

t-heart. Prithee, Mr. Honest, present us with a few par- s.

So I will. He said, to have to do with other men's wives en practised by David, God's beloved; and therefore he do it. He said, to have more women than one was a thing olomon practised; and therefore he could do it. He said, rah, and the godly midwives of Egypt lied, and so did Ra- nd therefore he could do it. He said, that the disciples at the bidding of their Master, and took away the owner's nd therefore he could do so too. He said, that Jacob got heritance of his father in the way of guile and dissimula- nd therefore he could do so too.

Great-

wind, or for that it stumbled at a stone, fell down
seif in mire, therefore he might wilfully lie down
a boar therein. Who could have thought that a
far have been blinded by the power of lust! But
must be true; they *stumbled at the word, being di*
unto also they were appointed, 1 Peter ii. 8.

His supposing that such may have the godly me
addict themselves to their vices, is also a delusion
other. It is just as if the dog should say, I have,
qualities of the child, because I lick up its stink
To eat up the sin of God's people, Hos. iv. 8. i
that is possessed with their virtues. Nor can I
that is of this opinion can at present have faith or l
thee what can he say for himself?

Hon. Why, he says, to do this by way of opini
dantly more honest, than to doit, and yet hold c
opinion.

Great-heart. A very wicked answer; for thoug
bridle to lust, while our opinions are against suc
yet to sin, and plead a toleration so to do, is worl
bles beholders accidentally, the other leads them

Hon. There are many of this man's mind, th
man's mouth, and that makes going on pilgri
esteem as it is.

Great-heart. You have said the truth, and it i
but he that feareth the King of Paradise shall co
all.

Chr. There are strange opinions in the world.
said. It was time enough to repent when we con

Great-heart. Such are not overwise: That n
been loth, might he have had a week to run tw
life, to have deferred that journey to the last hou

ſome who have run haſtily forward, that again have,
me, run juſt as faſt back again.
ſome, who have ſpoke very well of a pilgrim's life,
fter a-while have ſpoken as much againſt it.
'd ſome, when they firſt ſet out for paradiſe, ſay po-
: is ſuch a place; who, when they have been almoſt
ome back again, and ſaid there was none.
d ſome vent what they ſhould do in caſe they ſhould
hat have even at a falſe alarm fled faith, the pilgrim's

Freſh news of trouble.

y were thus in their way, there came
o meet them, and ſaid, Gentlemen,
: weaker ſort, if you love life, ſhift for
or the robbers are before you.

Great-heart's reſolution.

. Then ſaid Mr. Great-heart, they
that ſet upon Little-faith heretofore.
e, we are ready for them; ſo they
way: Now they looked at every turning when they
et with the villains; but whether they heard of Mr.
or whether they had ſome other game, they came
pilgrims.
ana then wiſhed for an inn for herſelf and her chil-
they were weary. Then, ſaid Mr. Honeſt, There
before us, where a very honourable diſciple, one
. So they all concluded to turn in thither, Rom.
he rather, becauſe the old gentleman gave him ſo
:. So when they came to the door, they went in,
; for folk uſed not to knock at the door of an inn.
led for the maſter of the houſe, and he came to them:
f they might lie there that night?

Gaius entertains them and how.

, gentlemen, if you be true men, for
for none but pilgrims. Then was
ercy, and the boys the more glad, for
eeper was a lover of pilgrims. So
r rooms, and he ſhewed them one for Chriſtiana
en and Mercy, and another for Mr. Great-heart
ntleman.
. Then ſaid Mr. Great-heart, good Gaius, What
upper? for theſe pilgrims are come far to day, and

late, ſaid Gaius, ſo we cannot conveniently go out
but ſuch as we have you ſhall be welcome to, if
ent you.
. We will be content with what thou haſt in the
uch as I have proved thee, thou art never deſtitute
is convenient.
ent down and ſpake to the cook, whoſe name was
ich-it-good, to get ready ſupper for ſo many pilgrims.
: comes up again, ſaying, Come, my good friends,
ome to me, and I am glad that I have a houſe to en-
and while ſupper is making ready, if you pleaſe, let
ne another, with ſome good diſcourſe: So they all

n ſaid Gaius, Whoſe wife is this aged matron? and
er is this young damſel?

Great-heart.

Great-heart. The woman is the wife of one Christian of former times, and these are his four children. one of her acquaintance; one that she hath persuade with her on pilgrimage. The boys take all after their covet to tread in his steps: yea, if they do but see any the old pilgrim hath lain, or any print of his foot, it joy to their hearts, and they covet to lie or tread in th

Gaius. Then said Gaius, Is this Christian's wife? a Christian's children? I knew your husband's father, father's father. Many have been good of this stock: tors dwelt first at Antioch. Christian's progenitors (I have heard your husband talk of them) were very w They have, above any that I know, shewed themselv virtue and courage, for the Lord of the pilgrims, his them that loved them. I have heard of many of you relations taat have stood all trials for the sake of the phen, who was one of the first of the family from w husband sprang, was knocked on the head with ston 59, 60 —xii. 8 James, another of this generation, w the edge of the sword. To say nothing of Paul and anciently of the family from whence your husband came Ignatius that was cast to the lions; Romanus, whose to pieces from his bones; and Polycarp that played the fire. There was he that was hanged up in a bask for the wasps to eat; and he whom they put into a sa into the sea to be drowned. It would be utterly i count up all the family that have suffered injuries a the love of a pilgrim's life. Nor can I but be glad to husband has left behind him four such boys as these. will bear up their father's name, and tread in their fa and come to their father's end.

Great-heart. Indeed, Sir, they are likely lads; th chuse heartily their father's way.

Advice to Christiana about her boys.

Gaius. This is what I said, Christian's family is like still to sp upon the face of the ground, and numerous upon the face of the ear let Christiana look out some dan sons, to whom they may be betrothed, &c. that the n father, and the house of his progenitors may never be the world

Hon. It's a pity his family should fall and be extinct

Gaius, Fall it cannot, but be diminished it may; bu ana take my advice, and that is the way to uphold it.

And, Christiana, said this inn-keeper, I am glad to thy friend Mercy together here, a loving couple. A vise, Take Mercy into a nearer relation to thee: If her be given to Matthew thy eldest son: it is the way a posterity in the earth. So this match was concluded, cess of time they were married: But more of that he

Gaius also proceeded, and said, I will now speak i of women, to take away their rep as death and the curse came into t a woman, Gen. iii. so also did life God sent forth his son made of a

Why women of old so much desired children.

shew how much those that came after did abhor the
nother, this sex in the Old Testament coveted chil-
pily this or that woman might be the mother of the
he world. I will say again, That when the Saviour
women rejoiced in him, before either man or angel,
. 2. 3. vii. 37—50. John xi. 2. ii. 3. Luke xxiii.
xxvii. 55, 56. 60. Luke xxiv. 22, 23. I read not,
d give unto Christ so much as one groat, but women
m, and ministered to him of their substance. It was a
washed his feet with tears, and a woman that anoint-
to the burial. They were women that wept when he
o the cross; and women that followed him from the
that sat by his sepulchre when he was buried. They
n that were first with him at his resurrection-morn;
that brought tidings first to his disciples that he was
he dead. Women therefore are highly favoured, and
se things, that they are sharers with us in the grace of

cook sent up to signify that supper was almost ready,
e to lay the cloth, and the trenchers, and to set the
ad in order.
l Matthew, the sight of this cloth, and of this forerun-
hipper, begetteth in me a greater appetite to my food
before.
o let all ministering doctrines to thee in
n thee a great desire to sit at the sup-
great King in his kingdom; for all
, books, and ordinances here, are but
g of the trenchers and as setting of salt
board, when compared with the feast
ord will make for us when we come to

What is to be gathered from laying of the bread, with the cloth and trenchers.

er came up; and first a heave-shoulder and a wave-
re set upon the table before them, to shew that they
the meal with prayer and praise to God. The heave-
David lifted his heart up to God with; and, with the
ift, where his heart lay, with that he used to lean upon
when he played. These two dishes were very fresh and
d they all eat heartily thereof. Lev. vii. 30, 33, 34.
4, 15. Psal. xxv. 1. Heb. xiii. 15. Deut. xxxii. 15.
. 13. John xv. 5.
xt they brought up was a bottle of wine as red as blood:
said to them, Drink freely; this is the true juice of the
makes glad the heart of God and man. So they drank
merry.
xt was a dish of milk well crumbled: But Gaius said,
ys have that, that they may grow thereby. 1 Pet. ii. 1, 2.
hey brought up in course a dish of butter and honey.
l Gaius, Eat freely of this; for this is good to cheer up
gthen your judgments and understandings. This was
's dish when he was a child: *Butter and honey shall he eat,*
may know how to refuse the evil and chuse the good. Isa.

hey brought him up a dish of apples, and they were very
ed fruit. Then said Matthew, May we eat apples, since

they

While they were thus talking, they were pre
ther dish, and it was a dish of nuts, Song vi. 11.
at the table, nuts spoil tender teeth, especially, t
dren: Which, when Gaius heard, he said:

Hard texts are nuts (I will not call them s
Whose shells do keep their kernels from th
Open then the shells, and you shall have th
They here are brought for you to crack ar

Then were they very merry, and sat at the ta
talking of many things. Then said the old gent
landlord, while ye are here cracking your nuts, i
you open this riddle.

[A Riddle put forth by old Hone

A man there was, though some did count l
There more he cast away, the more he hac

Then they all gave good heed, wondering w
would say; so he sat still a while, and then thus r

[Gaius opens it.]

He who bestows his goods upon the poor,
Shall have as much again, and ten times m

Then said Joseph, I dare say, Sir, I did not
have found it out.

Oh! said Gaius, I have been trained up in th
while: Nothing teaches like experience; I have
Lord to be kind, and have found by experience t
ed thereby. *There is that scattereth, yet encrease*
that withholdeth more than is meet. but it ten
There is that maketh himself rich, yet hath nothin
maketh himself poor, yet hath great riches, Prov.

Then Samuel whispered to Christiana his m

to return again to our story: After supper, the lads desired for they were weary with travelling. Then Gaius called them their chamber; but said Mary, I will have them So she had them to bed, and they slept well; but the up all night: for Gaius and they were such suitable com- that they could not tell how to part. Then after much their Lord, themselves, and their journey, old Mr. Honest, put forth forth the riddle to Gaius, began to nod. Then reat-heart, What, Sir, you begin to be drowsy; come rub now here is a riddle for you. Then said Mr. Honest, Let us Then said Mr. Great-heart,

[A Riddle.]

He that will kill, must first be overcome:
Who live abroad would, first must die at home.

said Mr. Honest, it is a hard one; hard to expound, and to practise. But, come, landlord, said he, I will, if you leave my part to you, do you expound it, and I will hear you say.

said Gaius, it was put to you, and it is expected you answer it. Then said the old gentleman,

[The Riddle open'd.]

He first by grace must conquer'd be,
That sin would mortify:
Who, that he lives, would convince me,
Unto himself must die.

right, said Gaius; good doctrine and experience teach For, first, until death displays itself, and overcomes the with its glory, it is altogether without heart to oppose sin: s, if sin is Satan's cords, by which the soul lies bound, how it make resistance, before it is loosed from that infirmity? ndly, Nor will any, that knows either reason or grace, be- that such a man can be a living monument of grace, that is a to his own corruption.

now it comes in my mind, I will tell you a sto- with the hearing. There were two men that went grimage: the one began when he was young, the when he was old; the young man had strong cor- ns to grapple with, the old man's were weak he decays of nature: the young man trod his steps as even the old one, and was every way as light as he: Who now, ich of them had their graces shining clearest, since both seem- be alike?

A question worth the minding.

. The young's man's doubtless. For that which heads it t the greatest opposition, gives best demonstration that it is rest; especially when it also holdeth pace with that which not with half so much; as to be sure old age does not.

ides, I have observed, that old men have blessed themselves this mistake; namely, taking the decays of nature for a glo- conquest over corruptions, and so have been apt to beguile elves. Indeed, old men that are gracious, are best able e advice to them that are young, because they have seen most emptiness of things: but yet, for an old and a young man out both together, the young one has the advantage of the

fairest discovery of a work of grace within him, man's corruptions are naturally the weakest.

Thus they sat talking till break of day. Now was up, Christiana bid her son *Another question.* should read a chapter; so he r Isaiah: When he had done, Mr. why it was said. *That the Saviour is said to come out and also that he had no form or comelinesS in him?*

Great heart. Then said Mr. Great-heart, To th Because the church of the Jews, of which Christ c almost lost all the sap and spirit of religion. To th The words are spoken in the person of unbeliever they want the eye that can see into our Prince's h they judge of him by the meanness of his out-side.

Just like those that know not that precious ston over with homely crust; who, when they have f cause they know not what they have found, cast as men do a common stone.

Well, said Gaius, now you are here, and sin Mr. Great-heart is good at his weapons, if you have refreshed ourselves, we will walk into the we can do any good. About a mile from thenc *Slay-good*, a giant, that does much annoy the Ki these parts; and I know whereabout his house is; a number of thieves; it would be well if we c parts of him.

So they consented, and went, Mr. Great-heart helmet, and shield; and the rest with spears and s

When they came to the place where he was, with one *Feeble mind* in his h *Giant Slay-good* servants had brought unto him

thers before, for a terror to those that shall attempt to
hereafter.

ly asked Mr. Feeble-mind, how he fell into his hands?
en said the poor man, I am a sickly
u see, and because death did usually knock at my door, I thought I should fall at home; so I betook myself to a fe: and came hither from the town of where I and my father were born. I am a man of no all of body, nor yet of mind, but would if I could, tho' awl, spend my life in the pilgrim's way. When I came at the head of the way, the Lord of that place did en- freely; neither objected he against my weak looks nor feeble-mind; but gave me such things as were neces- journey, and bid me hope to the end. When I came e of the house of the Interpreter, I received much ere: and because the hill Difficulty was judged too e, I was carried up by one of his servants. Indeed I h relief from pilgrims, tho' none was willing to go so n forced to do; yet still as they came on they bid me cheer, and said that it was the will of their Lord, that ould be given to the feeble-minded, Thess. v. 4 and eir own pace. When I came to Assault-lane, then this with me, and bid me prepare for encounter, but alas! that I was, I had more need of a cordial: so he came k me: I conceived he should not kill me: also when en me into his den, since I went not with him willing- ved I should come out alive again; for I have t not any pilgrim that is taken captive by violent hands, s heart-whole towards his master, is, by the laws of nce, to die by the hands of the enemy. Robbed I look- nd robbed to be sure I am, but I am, as you see, esca- fe, for the which I thank my King as the author, and means. Other brunts I also looked for, but this I have on, to wit, to run when I can, to go when I cannot creep when I cannot go. As to the main, I thank him me, I am fixed: my way is before me, my mind is be- ver, that has no bridge, though I am, as you see, but mind.

How Feeble-mind came to be a pilgrim.

en said old Mr. Honest, Have you not some time ago inted with one *Mr. Fearing*, a pilgrim?

nd. Acquainted with him; yes; he the town of Stupidity, which lieth four rthward of the city of Destruction, and of where I was born; yet we were inted, for indeed he was my uncle, s brother; he and I have been much of a tem- as a little shorter than I, but yet we were much of a .

Mr. Fearing Mr. Feeble-mind's uncle.

erceive you know him, and I am apt to believe also, ere related one to another: for you have his whitely like his with your eye, and your speech is much alike.

nd. Most have said so, that have known us both; and at I have read in him, I have for the most part found

Gaius comforts him.

Gaius. Come, Sir, said good Gaius, be of g cheer, you are welcome to me, and to my hou and what thou hast a mind to, call for freely; what thou wouldst have my servants to do for t they will do it with a ready mind.

Notice to be taken of Providence.

Then said Mr. Feeble-mind. This is an unexpected fav and as the sun-shining out of a very dark clo Did giant Slay-good intend me this favour w he stopped me, and resolved to let me go no ther? Did he intend, that after he had rifled pocket, I should go to Gaius, mine host? Y it is.

Now, just as Mr. Feeble-mind and Gaius were thus in t there comes one running, and called at the door, and told, T about a mile and an half off, there was one *Mr. Notright* a grim, struck dead upon the place where he was, with a thund bolt.

Feeble-mind. Alas! said Mr. Feeble mind, is he slain! He o took me some days before I came so far as hither, and would my company keeper: he also was with me when Slay-good giant took me, but was nimble of his heels, and escaped: b seems he escaped to die, and I was took to live.

What one would think doth seek to slay outright,
Oft times delivers from the saddest plight.
That very providence, whose face is death,
Doth oft times to the lowly life bequeath:
I taken was, he did escape and flee;
Hands cross'd give death to him, and life to me.

Now about this time, Matthew and Mercy were marri also Gaius gave his daughter Phebe to James, Matthew's bro

ind. Alas! I want a suitable companion; *Feeble-mind for going behind.*
ly and strong, but I, as you see, am weak;
efore rather to come behind, lest by rea-
infirmities I should be both a burden to
to you. I am, as I said, a man of a weak and feeble
shall be offended and made weak at that which others
I shall like no laughing; I shall like no gay attire; I
unprofitable questions; Nay, I am so weak a man as
ded with that which others have a liberty to do. I do
ll the truth: I am a very ignorant Christian man:
, if I hear any rejoice in the Lord, it troubles me, be-
not do so too. It is with me as it is with a weak man
strong, or as a lamp despised, Job. xii. 5. (he that is
p with his feet, is as a lamp despised in the thought of
at ease,) so that I know not what to do.

rt. But, brother, said Mr. Great-heart, *Great-heart's commission.*
commission to comfort the feeble-mind-
support the weak. You must needs go
us; we will wait for you; we will lend you our help;
ny ourselves of some things, both opinionative and
or your sake; we will not enter into doubtful disputa-
you; we will be made all things to you, rather than
e left behind. Thes. v. 15. Rom. xiv. 1 Cor. viii.
xxxviii. 16.

t, while they were at Gaius's door: and behold as
thus in the heat of their discourse, Mr. Ready-to-halt
ith his crutches in his hand, and he also was going on

nd. Then said Mr. Feeble-mind to him, How camest
? I was but now complaining that I had not a suitable
, but thou art according to my wish. Welcome, wel-
d Mr. Ready-to-halt, I hope thou and I may be some

halt. I shall be glad of thy company, said the other:
Mr. Feeble-mind, rather than we will part, since we
ppily met, I will lend thee one of my crutches

nd. Nay, said he, though I thank thee for thy good-
not inclined to halt before I am lame. Howbeit, I
n occasion is, it may help me against a dog.

halt. If either myself or my crutches can do thee a
ve are both at thy command, good Mr. Feeble-mind.
refore they went on: Mr. Great-heart and Mr. Honest
e, Christiana and her children went next, and Mr.
d, and Mr. Ready-to-halt with his crutches, came be-
n said Mr. Honest.

y, Sir, now we are upon the road, tell us some pro-
gs of some that have gone on pilgrimage before us.

rt. With a good will. I suppose you have heard
an of old met with Apollyon in the valley of Humilia-
lso what hard work he had to go through the Valley of
of Death Also I think you cannot but have heard
ul was put to it by Madam Wanton, with Adam the
me Discontent, and Shame; four as deceitful villains
n meet with upon the road.

Hon.

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his tongue so soon as ever he heard it; so
ed, and they all came in. Then said Mna-
hoft, how far have you come to-day? So
d, From the house of Gains your friend. I
you, said he, you have gone a good stitch;
y well be weary: Sit down. So they sat

They enter into Mr. Mnason's to le

-heart. Then said their guide, Come, what cheer
dare say you are welcome to my friend.
son. I also, said Mr. Mnason, do bid you welcome
er you want, do but say, and we will do what we
or you.
Our great want, a while since, was harbour and good
y, and now I hope we have both.
son. For harbour you see what it is; but for good comp
appear in the trial.
-heart. Well, said Mr. Great-heart will you have the pil-
nto their lodgings?
son. I will, said Mr. Mnason. So he had them to their re-
e places, and also shewed them a very fair dining room,
they might be and sup together, until time was come to go

when they were set in their places, and were a little chee-
their journey, Mr. Honest asked his landlord if there were
re of people in the town?
son. There are a few; for indeed they are but few, when
red with them on the other side.
But how should we do to see some of
the sight of good men to those that
pilgrimage, is like to the appearing
moon and stars to them that are going on
way.

They desire to see some of the good people in the town.

son. Then Mr. Mnason stamped with his
and his daughter Grace came up; so he said unto her,
e, go you, tell my friends, Mr. Contrite, Mr. Holy-man,
Love-saints, Mr. Dare-not-lie, and Mr. Penitent, that I have
had or two at my house that have a mind this evening to see
.
Grace went to call them, and they came; and after salu-
made, they sat down together at the table.
n said Mr. Mnason, their landlord, My neighbours, I have
u see, a company of strangers come to my house; they are
ims; they come from afar, and are going to mount Sion.
who, quoth he, do you think this, pointing his finger at
tians? It is Christiana, the wife of Christian, that fa-
us
m, who with Faithful his brother, were so shamefully hand-
our town. At that they stood amazed, saying, we little
ht to see Christiana, when Grace came to call us; wherefore
a very comfortable surprize. Then they asked her about
elfare? And if these young men were her husband's sons?
when she had told them they were, they said, the King whom
love and serve, make you as your father, and bri
e he is in peace.
. Then Mr. Honest (when they were all sat down) asked
Contrite and the rest, in what posture the town was at present?

Con-

The fruits of watchfulness.

Con. You may be sure we are all fi in fair time. It is hard keeping our spirits in good order, when we are in condition. He that lives in such a pl and has to do with such as we have, has need of an tion him to take heed every moment of the day.

Hon. But how are your neighbours now for quietne

Perfecution not so hot at Vanity fair as formerly.

Cont. They are much more mo than formerly. You know how C Faithful were used at our town; b say, they have been far more moder the blood of Faithful lieth with a loa till now; for since they burned hi been ashamed to burn any more; in those days we we walk the streets, but now we can shew our heads. Th of a professor was odious; now, especially in some town, (for you must known is large,) religion is nourable.

Then said Mr. Contrite to them, Pray how fareth it your pilgrimage? How stands the country affected to

Hon. It happens to us as it happeneth to way-f sometimes our way is clean, sometimes foul; sometir sometimes down-hill; we are seldom at a certainty: not always on our backs, nor is every one a friend t with in the way. We have met with some notable ru and what are yet behind we know not; but for the n find it true that has been talked of old, A good ma trouble.

Cont. You talk of rubs: what rubs have you met w

Hon. Nay, ask Mr. Great-heart our guide, for he best account of that.

Great-heart. We have been beset three or four ti

omfort; to my coſt when he threatened to pick my
noment; and to my comfort when I ſaw Mr. Great-
friends, with their weapons approach ſo near for
:e.

Then ſaid Mr. Holy-man, There are two things that
d to be poſſeſſed with that go on pilgrimage, cou-
unſpotted life. If they have not courage, they can
n their way; and if their lives be looſe, they will
y name of pilgrim ſtink

Then ſaid Mr. Love-ſaint, I hope this caution is
mong you. But truly there are many that go upon
rather declare themſelves ſtrangers to pilgrimage,
and pilgrims in the earth.

:. Then ſaid Mr. Dare-not-lie, It is true, they nei-
pilgrim's weed, nor the pilgrim's courage; they go
but all awry, with their feet; one ſhoe going in,
r outward, and their hoſen out behind; here a rag,
ent, to the diſparagement of their Lord.

'heſe things, said Mr. Penitent, they ought to be
; nor are the pilgrims like to have that grace upon
ir pilgrims progreſs, as they deſire, until the way is
h ſpots and blemiſhes.

ſat talking and ſpending the time until ſupper was
table. Unto which they went and refreſhed their
:s; ſo they went to reſt. Now they ſtaid in the fair
at the houſe of Mr. Mnaſon, who, in proceſs of
is daughter Grace unto Samuel, Chriſtiana's ſon to
daughter Martha to Joſeph.

s I ſaid, that they lay here was long (for it was not
mer times:) Wherefore the pilgrims grew acquaint-
of the good people of the town, and did them what
ould. Mercy as ſhe was wont, laboured much for
ierefore their bellies and backs bleſſed her, and ſhe
ornament to their profeſſion. And to ſay the truth
iebe, and Martha, they were all of a very good na-
much good in their places. They were alſo all of
ritful; ſo that Chriſtian's name, as was ſaid before,
e in the world.

lay here, there came a monſter out of the woods,
ny of the people of the town. It would alſo carry
ildren, and teach them to ſuck its whelps. Now no
wn durſt ſo much as face this monſter; but all men
y heard of the noiſe of his coming.

r was like unto no one beaſt upon the face of the
ly was like a dragon, and it had ſeven heads and ten
xiii. 3. It made great havock of children, and yet
ed by a woman. This monſter propounded condi-
and ſuch men as loved their lives more than their
d of thoſe conditions.

Mr. Great-heart, together with theſe that came to
ims at Mnaſon's houſe, entered into a covenant to
e this beaſt, if perhaps they might deliver the peo-
wn from the paws and mouth of this ſo devouring a

Then

tainly die of his wounds.

This therefore made Mr. Great-heart and l
fame in this town; so that many of the peopl
taste of things, yet had a reverend esteem ar
Upon this account therefore it was, that the
much hurt here. True, there were some of
could see no more than a mole, nor understa
beast; these had no reverence for these men, r
of their valour and adventures.

Well, the time grew on that the pilgrims m
wherefore they prepared for their journey.
friends, they conferred with them, they had
therein to commit each other to the protecti
There were again that brought them of such
that were fit for the weak and the strong, for
men, and so laded them with such things as w
xviii. 10.

Then they set forward on their way, and th
panying them so far as was convenient, they ag
other to the protection of their King, and dep

They therefore that were of the pilgrims
and Mr. Great-heart went before them; n
children being weakly, they were forced to go
by this means Mr. Ready-to-halt, and Mr.
more to sympathise with their condition.

When they were gone from the townsme
friends had bid them farewel, they quickly
where Faithful was put to death; therefore
and thanked him that had enabled him to bea
and the rather, because they now found that t
such a man's sufferings as his was.

They went on therefore after this a good
of Christian and Faithful, and how Honest

they were, should be so blind as to turn aside here. Only considered again that nature is not affected with the harms hers have met with, especially if that thing upon which they as an attracting virtue upon the foolish eye.

now that they went on till they came to the river that was side of the Delectable Mountains.

the river where the fine trees grow on both sides, and whose if taken inwardly, are good against surfeits. Psal. xxiii. the meadows are green all the year long, and where they lie down safely.

his river-side, in the meadows, there were cotes and folds sep, a house built for the nourishing and bringing up of those the babes of those women that go on pilgrimage. Heb. v. xl. 11. Also there was here one that was intrusted with who could have compassion, and that could gather these with his arm, and carry them in his bosom, and that could lead those that were with young. Now to the care of this Christiana admonished her four daughters to commit their lit- s, that by these waters they might be housed, harboured, ed and nourished, and that none of them might be lacking to come. This man, if any of them go astray, or be lost, bring them again: he will also bind up that which was bro- and will strengthen them that are sick, Jer. xxiv. 4. Exod. 11—16. Here they will never want meat, drink, and g; here they will be kept from thieves and robbers; for n will die before one of those committed to his trust shall . Besides, here they shall be sure to have good nurture monition, and shall be taught to walk in right paths, and ou know is a favour of no small account. And here, as you re delicate waters, pleasant meadows, dainty flowers, va- of trees, and such as bear wholesome fruit: Fruit not like which Matthew ate of, that fell over the wall, out of Beel- b's garden; but fruit that procured health where there is , and that containeth and encreaseth it where it is.

they were content to commit their little ones to him: and which was also an encouragement to them so to do, was, for ll this was to be at the charge of the King, and so was an tal to young children and orphans.

w they went on; and when they were come to By-path- low, to the stile over which Christian went with his fellow ful, when they were taken by giant Despair, and put into ting-castle; they sat down and consulted what was best to be , to wit, now they were so strong, and had got such a man as Great-heart for their conductor, whether they had not best ke an attempt upon the giant, demolish his , and if there were any pilgrims in it, to set at liberty, before a they went any farther. ne said one thing, nother said to the con- . One questioned if it was lawful to go up- unconsecrated ground; another said they t, provided their end was good; but Mr. Great-heart said, gh that assertion offered last cannot be universally true, yet I a commandment to resist sin, to overcome evil, to fight the e fight of faith: and I pray, with whom should I fight this fight, if not with giant Despair? I will therefore attempt the

They have a mind to have a pick with gi. Despair.

came at the castle-gate, they knocked for e
usual noise. With that the old giant comes t
dence his wife follows. Then said he, Who
so hardy, as after this manner to molest the
Great-heart replied, It is I, Great-heart, on
celestial country's conductors of pilgrims t
demand of thee, that thou open thy gates for
pare thyself also to fight, for I am come to
and to demolish Doubting-castle.

Now giant Despair, because he was a gi
could overcome him; and again thought he,
have made a conquest of angels, shall Grea
fraid? So he harnessed himself, and went o
steel upon his head, a breast-plate of fire gi
came out in iron-shoes, with a great club in h
six men made up to him, and beset him beh
when Diffidence the giantess came up to he
nest cut her down at one blow. Then they f
and giant Despair was brought down to the g
loth to die: He struggled hard, and had, a
lives as a cat; but Great-heart was his death
till he had severed his head from his shoulder

Doubting-castle demolished.

Then they fell to demolish
and that you know might wit
giant Despair was dead. Th
in destroying of that, and it
found one *Mr. Despondency*, almost starved
Much-afraid, his daughter; these two they
would have made you have wondered, to hav
dies that lay here and there in the castle-ya
dead men's bones the dungeon was.

When Mr. Great-heart and his companions
exploit, they took Mr. Despondency and

ould dance. So he took Despondency's daughter Mr
by the hand, and to dancing they went in the road. T
ld not dance without one crutch in his hand; but I pro
e footed it well; also the girl was too recommended
swered the music handsomely.

for Mr. Despondency, the music was not so much to
s for feeding rather than dancing, for that he was
ed. So Christiana gave him some of her bottle of spir
ent relief, and then prepared him something to eat, a
time the old gentleman came to himself, and bega
y revived.

ow I saw in my dream, when all these things were
Great-heart took the head of giant Despair, and set i
by the highway-side, right over against the pillar th
erected, for a caution to pilgrims that came after
entering into his grounds.

[A Monument of Deliverance.]

he writ under it, upon a marble stone, th
g:

This is the head of him whose name only
In former times did pilgrims terrify.
His castle's down, and Diffidence his wife
Brave Mr. Great-heart has bereft of life.
Despondency, his daughter Mich-afraid,
Great-heart for them also the man has play'd.
Who hereof doubts, if he'll but cast his eye
Up hither, may his scruples satisfy.
This head also when doubting cripples dance,
Doth shew from fear they have deliverance.

When those men had thus bravely shewed themselves a Doubting-castle, and had slain giant Despair, they went for and went on till they came to the Delectable mountains, w Christian and Hopeful refreshed themselves with the variet the place. They also acquainted themselves with the shep there, who welcomed them, as they had done Christian b unto the Delectable mountains.

Now the shepherds seeing so great a train follow Mr. G heart, (for with him they were well acquainted,) they said him, Good Sir, you have got a goodly company here; where did you find all these?

[The guide's speech to the shepherds.]

First, here is Christiana and her train.
Her sons, and her sons' wives, who like the wain,
Keep by the pole and do by compass steer,
From sin to grace, else they had not been here.
Next here's old Honest come on pilgrimage,
Ready-to-halt too, who, I dare engage,

the feeble and weak went in, and Mr. Great-heart and the
id follow. When they were all set down, the shepherds
o those of the weaker sort, What is it that you would have?
said they, all things must be managed here to the supporting
weak, as well as the warning of the unruly.
they made them a feast of things easy of digestion, and that
pleasant to the palate, and nourishing: The which when
had received, they went to their rest, each one respectively
his proper place. When morning was come, because the
tains were high and the day clear; and because it was the
m of the shepherds to shew the pilgrims, before their depar-
some rarities; therefore after they were ready, and had
shed themselves, the shepherds took them out into the fields,
hewed them first what they had shewed to Christian before.
en they had them to some new places. The first was *Mount*
el, where they looked, and beheld a man at a distance, that
led the hills about with words. Then they asked the shep-
what that should mean? So they told them that that man
he son of one Mr. *Great-grace*, of whom you read in the
Part of the records of the Pilgrim's Progress? and he is set
to teach pilgrims how to believe down or to tumble out of
ways, what difficulties they should meet with, by faith,
xi. 23, 24. Then said Mr. Great-heart, I know him, he
n above many.
hen they had them to another place, called *Mount Innocent*,
there they saw a man clothed all in white, and two men *Pre-*
e and *Ill-will*, continually casting dirt upon him. Now behold
dirt whatsoever they cast at him, would in a little time fall
gain, and his garment would look as clear as if no dirt had
a cast thereat.
hen said the pilgrims, What means this? The shepherds
vered, This man is named *Godly-man*, and the garment is to
y the innocency of his life. Now those that throw dirt at him,
such as hate his well-doing; but, as you see, the dirt will not
t upon his clothes, so it shall be with him that lives innocently
he world: Whoever they be that would make such men dirty,
y labour all in vain: for God, by that a little time is spent,
cause that their innocence shall break forth as the light, and
r righteousness as the noon-day.
hen they took them, and had them to *Mount Charity*, where
y shewed them a man that had a bundle of cloth lying before
y out of which he cut coats and garments for the poor that
d about him; yet his bundle, or roll of cloth, was never the
.
hen said they, What should this be? This is, said the shep-
ds, to shew you, that he that has a heart to give of his labour
he poor, shall never want wherewithal. He that watereth,
l be watered himself. And the cake that the widow gave to
prophet, did not cause that she had ever the less in her barrel.
hey had them also to the place where they saw one *Fool*, and
Want-wit, washing of an Ethiopian, with an intention to make
white; but the more they washed him, the blacker he was.
n they asked the shepherds, what that should mean? So they
them, saying, Thus it is with the vile person; all means used
such a one a good name shall in conclusion tend but to

under the feet of this young woman for fear; I
and came trembling away, saying, Blessed be
delivered from this place.

Now when the shepherds had shewn them al
they had them back to the palace, and ente
what the house would afford:
a young and breeding woman
thing that she saw there, but w
Her mother-in-law then asked
for she looked as one not well.

Mercy longeth, and for what.

There is a looking glass hangs up in the dining
cannot take my mind; if therefore I have it
miscarry. Then said her mother, I will menti
shepherds, and they will not deny it thee.
ashamed that these men should know that I
daughter, said she, it is no shame, but a virtu
a thing as that: so Mercy said, then mother, i
shepherds, if they are willing to sell it.

Now the glass was one of a thousand. It w
one way with his own fea
turn it but another way,
one the very face, and sim
of pilgrims himself. Yes,

It is the word of God.

them that can tell. 1 Cor. xiii. 12. 2 Cor.
have said, that they have seen the very crown
head, by looking in that glass: They have th
holes in his hands, in his feet, and in his side.
cellency is there in that glass, that it will shew
they have a mind to see him; whether living
in earth or heaven: whether in a state of humil

head and gave thanks, and said, by this I know that I
ned favour in your eyes.

So gave to the other young women such things as they
nd to their husbands great commendations, for that they
with Mr. Great-heart, to the slaying of Giant Despair,
molishing of Doubting-castle.

Christiana's neck the shepherds put a
nd so they did about the necks of her
ters; also they put ear-rings in their
ewels on their foreheads.

How the shepherds adorned the pilgrims.

hey were minded to go hence, they let them go in-
gave not to them those certain cautions which before
to Christian and his companion. The reason was, for
had Great-heart to be their guide, who was one that
acquainted with things, and so could give them their
ore seasonable; to wit, even then when the danger was
approaching.

nutions Christian and his companion had received of
rds, they had also lost by that the time was come that
eed to put them in practice. Wherefore here was the
that this company had over the other.

rom hence they went on singing; and they said;

d how fitly are the stages set
their relief that pilgrims are become!
ow they us receiv'd without one let,
it make the other life our mark and home!
novelties they have, to us they give,
we, though pilgrims, joyful lives may live.
do upon us too such things bestow,
shew we pilgrims are, where-e'er we go.

hey were gone from the shepherds, they quickly came
e where Christian met with one Turnaway, that dwelt
n of Apostacy. Wherefore of him Mr. Great-heart,
, did now put them in mind, saying, This is the place
ristian met with one Turn-away, who carried with him
ter of his rebellion at his back. And this I have to say
this man, he would hearken to no counsel: but once
persuasion could not stop him.

e came to the place where the cross and sepulchre was,
et with one that did bid him look there; but he gnashed
eeth, and stamped, and said, He was resolved to go
s own town. Before he came to the gate, he met with
, who offered to lay hands on him, to turn him into the
. But this Turn-away resisted him, and having done
ite unto him, he got away over the wall, and so escap-
d.

ey went on, and just at the place where Little-faith
was robbed, there stood a man with his
own, and his face all bloody. Then
Great-heart, What art thou? The
answer, saying, I am one whose name
for-truth. I am a pilgrim, and am go-
celestial city. Now, as I was in my way, there were
that did beset me, and propounded unto me these

One Valiant-for truth *beset with thieves.*

three

three things: 1. Whether I would become one of them
go back from whence I came? 3, Or die upon the place?
i. 10. 11, 13. 14 To the first I answered, I had been a tr
a long season; and therefore it could not be expected that
should cast in my lot with thieves. Then they demanded
would say to the second? So I told them the place from wh
came, had I not found incommodity there, I had not forsa
at all; but finding it altogether unsuitable to me, and v
profitable for me, I forsook it for this way. Then they
me what I said to the third? And I told them, My life ca
dear far than that I should lightly give it away. Besid
have nothing to do thus to put things to my choice; wher
your peril be it, if you meddle. Then these three, to wi
head, Inconsiderate, and Pragmatic, drew upon me, ac
drew upon them.

So we fell to it, one against three, for the space of thre
They have left upon me, as you see, some of the marks
valour, and have also carried away with them some of mi
are but just now gone; I suppose they might, as the sayin
your horse dash, and so they betook themselves to flight.

Great-heart. But here was great odds, three against o

Valiant. It is true; but little or more are nothing to hi
the truth on his side; *Though an host should encamp ag*
said one, *my heart shall not fear: Though war should ri*
me, in this will I be confident, &c. Besides, said he, I
in some records, that one man has fought an army:
many did Samson slay with the jaw-bone of an Ass?

Great-heart. Then said the guide, Why did not you
that some might have come in for your succour.

Valiant So I did to my King, who I knew could hear
afford invisible help; and that was enough for me.

therefore he questioned with him about many things; as, What countryman he was?

Pilgrim. I am of Dark-land, for there I was born, and there my father and mother are still.

Great-heart. Dark-land! saith the guide; doth not that lie on the coast with the city of Destruction?

Pilgrim. Yes, it doth. Now that which caused me to come on pilgrimage was this; we had Mr. Tell-true came into our parts, and he told it about what Christian had done that went from the City of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also mightily reported, how he had killed a serpent that did come to resist him in his journey; and how he got through to whither he intended. It was also told, what welcome he had to all his lodgings, especially when he came to the gates of the celestial city; for there, said the man, he was received with sound of trumpet by a company of shining ones. He told it also, how the bells in the city did ring for joy at his reception, and what glorious garments he was cloathed with; with many other things now I forbear to relate. In a word, that man so told the story of Christian, and his travels, that my heart fell into a burning heat to go after him; nor could father or mother stay me: So I left them, and am come thus far on my way.

Great-heart. You came in at the gate, did you not?

Pilgrim. Yes, yes; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.

Great-heart. Look you, said the guide to Christiana, the pilgrimage of your husband, and what he has got thereby, is spread abroad far and near.

Valiant. Why, is this Christian's wife?

Great-heart. Yes, that it is; and these are all his four children.

Valiant. What! and going on pilgrimage too?

Great-heart. Yes, verily, they are following after.

Valiant. It gladdeth me at heart. Good man! how joyful will he be, when he shall see them that would not go with him, yet to enter in with him in at the gates into the celestial city!

Great-heart. Without doubt it will be a comfort to him; for that is to the joy of seeing himself there, it will be a joy to meet there his wife and children.

Valiant. But now you are upon that, pray let me hear your discussion about it. Some make a question whether we shall know one another when we are there.

Great-heart. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? And if they think they shall know and do this, why not know others, and rejoice in their welfare also?

Again since relations are our second self, though that state will be dissolved, yet why may it not be rationally concluded, that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage?

Great-

pilgrims go.

Great-heart. Did they shew you wherein this

Valiant. Yes, and that in many particulars.

Great-heart. Name some of them.

Valiant. They told me of the Slough of Despo an was well nigh smothered. They told me tha ers standing ready in Beelzebub's castle, to shoo knock at the wicket-gate for entrance. They wood, and dark mountains, of the hill Diffic and also of the three giants, Bloody-man, Ma They said moreover, that there was a foul fien ley of Humiliation; and that Christian was by of life. Besides, said they, you must go over Shadow of Death, where the Hobgoblins are, darkness, where the way is full of snares, pits They told me also of Giant Despair, of Doubt the ruin that the pilgrims met with there. Fa must go over the Inchanted ground, which was that, after all this, I should find a river, over w no bridge; and that river did lie betwixt me country.

Great-heart. And was this all?

Valiant. No; they also told me, that this wa and of persons that lay in wait there to turn goo path.

Great-heart. But how did they make that out?

Valiant. They told me, that Mr. Worldly there in wait to deceive.

They also said that there was Formality and P ally on the road. They said also, that Byend Demas, would go near to gather me up; that t catch me in his net; or that, with Green-he would presume to go on to the gate, from w

Old Atheist, with several more; who they said had some gone far to see what they could find, but not one of them much advantage by going, as amounted to the weight of

heart. Said they any thing more to discourage you?

t. Yes, they told me of one Mr. Fearing, who was a and how he found his way so solitary, that he never had table hour therein; Also that Mr. Despondency had like been starved therein; yea and also, (which I had almost Christian himself, about whom there has been such a noise, his ventures for a celestial crown, was certainly drown- Black River, and never went a foot farther; however oothed up.

heart. And did none of these things discourage you?

t. No; they seemed as so many nothings to me.

heart. How came that about?

t. Why, I still believed what Mr. Tell-true had said, and ied me beyond them all.

heart. Then this was your victory, even your faith.

t. It was so, I believed; and therefore came out, got way, fought all that set themselves against me, and by beam come to this place.

Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather;
There's no discouragement
Shall make him once relent,
His first avow'd intent,
To be a pilgrim.
Whoso beset him round
With dismal stories,
Do but themselves confound;
His strength the more is.
No lion can him fright;
He'll with a giant fight,
But he will have a right
To be a pilgrim.
Hobgoblin, nor foul fiend
Can daunt his spirit:
He knows, he at the end
Shall life inherit.
Then fancies fly away,
He'll not fear what men say,
He'll labour night and day
To be a pilgrim.

e time they were got to the Inchanted Ground, where the rally tended to make one drowsy; and that place was all over with briars and thorns, excepting here and there was Inchanted Arbour, upon which, if a man sits, or in f a man sleeps, it is a question, say some, Whether ever rise or wake again in this world? Over this forest there- y went, both one and another, and Mr. Great-heart went for that he was the guide; and Mr. Valiant-for-truth, he

dren, who both of feet and heart were but te
that through the encouraging words of him
and of him that brought them up behind, they
shift to wag along.

The way was also here very wearisome,
ness. Nor was there on all the ground so mu
tualling-house, wherein to refresh the feebl
fore was granting, and puffing, and sighing:
over a bush, another sticks fast in the dirt
some of them lost their shoes in the mire: V
am down; and another, Ho, where are you
bushes have got such fast hold on me, I thi
from them.

An arbour on the inchanted ground.

Then they came at an arb
mising much refreshment to
was finely wrought above h
greens, furnished with ben
had in it a soft couch, wh
lean. This you must think, all things conside
for the pilgrims already began to be foiled wi
way; but there was not one of them that ma
tion to stop here. Yea, for aught I could p
nually gave so good heed to the advice of the
so faithfully tell them of dangers, and of th
when they were at them, that usually when t
them, they did most pluck up their spirits, a
ther to deny the flesh. This arbour was ca
Friend, on purpose to allure, if it might be, so
there to take up their rest when weary.

how deep, full of nothing but mud, there made on pur-
destroy the pilgrims in.

thought I with myself, who, that goeth *God's book.*
rimage, but would have one of these maps
him, that he may look when he is at a stand, which is the
must take?

y went on then in this Inchanted Ground till they came to
there was another arbour, and it was built by the highway
And in that arbour there lay two men, whose names were
and *Too-bold.* These two went thus far on pilgrimage;
e being wearied with their journey sat down to rest them-
and so fell fast asleep. When the pilgrims saw them, they
ill, and shook their heads; for they knew that the sleepers
in a pitiful case. Then they consulted what to do, whether
on and leave them in their sleep, or step to them, and try
ke them. So they concluded to go to them, and awake
that is, if they could; but with this caution, namely, to
eed that themselves did not sit down, nor embrace the of-
benefit of that arbour.

hey went in, and spake to the men, and called each by his
(for the guide it seems did know them); but there was no
nor answer. Then the guide did shake them, and do what
ld to disturb them: Then said one of them, I will pay you
I take my money. At which the guide shook his head. I
ght as long as I can hold my sword in my hand, said the
At that one of the children laughed.

en said Christiana, what is the meaning of this? The guide
They talk in their sleep. If you strike them, beat them, or
wer else you do to them, they will answer you after this
: or, as one said in old time, when the waves of the
d beat upon him and he slept as one upon the mast of a ship,
I awake, I will seek it again. You know when men talk
ir sleep, they say any thing, but their words are not govern-
ther by faith or reason. There is an incoherency in their
now, as there was before betwixt their going on pilgrimage
tting down here. This then is the mischief on't, when heed-
es go on pilgrimage, twenty to one but they are served thus:
his Inchanted Ground is one of the last refuges that the ene-
pilgrims has, wherefore it is, as you see, placed almost at
nd of the way, and so it standeth against us with the more
ntage. For when, thinks the enemy, will those fools be so
ous to sit down as when they are weary? and when so like
weary, as when almost at their journey's end? Therefore
I say, that the Inchanted Ground is placed so nigh to the
Beulah, and so near the end of their race. Wherefore, let
ims look to themselves; lest it happen to them as it has done
ese, that, as you see, are fallen asleep, and none can awake

en the pilgrims desired with trembling to go *The light of*
ard only they prayed their guide to strike a *the word.*
that they might go the rest of their way by the
of a lanthorn, 2 Pet. iv. 19. So he struck a light, and they
by the help of that thro' the rest of this way, though the
ness was very great.

But

some places that she is a goddess, and therefore some do w
her. She has her time, and open places of cheating; and
fly and avow it, that none can shew a good comparable t
She promiseth to dwell with children's children, if they
but love and make much of her. She will cast out of he
gold like dust, in some places, and to some persons. S
to be sought after, spoken well of, and to lie in the be
men. She is never weary of commending her commodi
she loves them most that think best of her. She will
crowns and kingdoms, if they will but take her advice;
my his she brought to the halter, and ten thousand tim
to hell.

Stand-fast. Oh! said Stand-fast, what a mercy is it t
resist her! for whither might she have drawn me?

Great-heart. Whither! nay, none but God knows.
general, to be sure she would have drawn thee into ma
and hurtful lusts, which drown men in destruction and
It was she that set Absalom against his father, and
against his master. It was she that persuaded Judas
Lord; and that prevailed with Demas to forsake the
grim's life. None can tell of the mischief that she doth: S
variance betwixt rulers and subjects, betwixt parents
dren, betwixt neighbour and neighbour, betwixt a ma
wife, between a man and himself, betwixt flesh and the
Wherefore, good Mr. Stand fast, be as your name
when you have done all, stand.

At this discourse there was among the pilgrims a m
joy and trembling, but at length they broke out and sa

What danger is the pilgrim in!
How many are his foes!

hen the pilgrims got up and walked to and fro: But
e their eyes now filled with celestial visions! In this land
d nothing, saw nothing, felt nothing, smelled nothing,
thing, that was offensive to their stomach or mind: only
y tasted of the water of the river over which they were
ey thought that tasted a little bitterish to the palate, but
sweet when it was down.

place there was a record kept of the names of them that
pilgrims of old, and a history of all the famous acts that
done. It was here also much discoursed, how the river
as its flowings, and what ebbings it has had while others
over. It has been in a manner dry for some, while it
owed its banks for others.

place the children of the town would go into the King's
and gather nosegays for the pilgrims, and bring them to
affection: Here also grew camphire, and spikenard,
lamus, and cinnamon, with all its trees of frankincense.
d aloes, with all chief spices. With these the pilgrims
were perfumed while they staid here; and with these
r bodies anointed, to prepare them to go over the river,
time appointed was come.

hile they lay here, and waited for the good hour, there
se in the town that there was a post come
celestial city, with matters of great im-
to one Christiana the wife of Christian
n So inquiry was made for her, and the
s found out where she was; so the post

A messenger of death sent to Christiana.

her with a letter: the contents were, "Hail, good
I bring thee tidings that the Master calleth for thee, and
that thou shouldst stand in his presence, in cloaths of
ty, within these ten days."

he had read this letter to her, he gave here therewith a
n that he was a true messenger, and was come to bid
haste to be gone. The token was, An arrow sharpen-
ove, let easily into her heart, which by degrees wrought
ally with her, that at the time appointed she must be

Christiana saw that her time was come,
he was the first of this company that was
r, she called for Mr. Great-heart her
d told him how matters were. So he told her, he was
ad of the news, and could have been glad had the post
him. Then she bid that he should give advice how all
uld be prepared for her journey.

Her speech to her guide.

old her, saying, Thus and thus it must be; and we that
ill accompany her to the river-side.

he called for her children, and gave them her blessing,
hem, that she had read with comfort, the mark that was
r foreheads, and was glad to see them with her there,
hey had kept their garments so white. Lastly, She be-
to the poor that little she had, and commanded her sons
ter to be ready against the messenger should come for

he had spoken these words to her guide, and to her
she called for Mr. Valiant-for-truth, and said unto
ou have in all places shewed yourself true-hearted, be
faithf

there is in the journey. [illegible]
to sit down and rest me, and d y me. [illegible]

Then came in that good man, Mr. Rea[illegible]
So she said to him, Thy travel hitherto ha[illegible]
but that will make thy rest the sweeter. Bu[illegible]
for at an hour when you think not, the mess[illegible]

After him came in Mr. Despondency, an[illegible]
afraid; to whom she said, You ought with t[illegible]
to remember your deliverance from the ha[illegible]
and out of Doubting-castle. The effect o[illegible]
you are brought with safety hither. Be-y[illegible]
away fear; be sober, and hope to the end

Then she said to Mr. Feeble-mind, Thou[illegible]
the mouth of Giant Slay-good, that thou mi[illegible]
of the living for ever, and see the King,
advise thee to repent thee of thy aptness to
goodness, before he sends for thee; lest th[illegible]
comes, be forced to stand before him for th[illegible]

Her last day and morning of departure.

Now the day drew on, [illegible]
be gone. So the road was [illegible]
her take her journey. But [illegible]
beyond the river were fi[illegible]
riots, which were come do[illegible]
company her to the city-gate. So she came [illegible]
river with a beckon of farewel to those that
river-side. The last words that she was hea[illegible]
came, Lord, to be with thee, and bliss thee.

So her children and friends returned to [illegible]
those that waited for Christiana had carried [illegible]
So she went and called, and entered in at the

hey also gave him a token that he was a true messenger; 'I have broken the golden bowl, and loosed the silver

his Mr. Ready-to-halt called for his fellow-pilgrims; them saying, I am sent for, and God shall surely visit So he desired Mr. Valiant to make his will. And that e had nothing to bequeath to them that should survive his crutches, and his good wishes, therefore thus he said: itches I bequeath to my son that shall tread in my steps, hundred warm wishes that he may prove better than I

e thanked Mr. Great-heart for his conduct and kindness, dressed himself to his journey. When he came to the the river, he said, Now I shall have no more need of ches, since yonder are chariots and horses for me to ride last words he was heard to say, was, Welcome life. So is way.

his, Mr. Feeble-mind had tidings brought him, that the led his horn at his chamber-door. Then he came in and saying, I am come to tell thee that thy master hath need and that in a very little time thou must behold his face ess: and take this as a token of the truth of my message: *t look out at the windows shall be darkened.*

Mr. Feeble-mind called for his friends, and told them and had been brought unto him, and what token he had of the truth of the message. Then he said, Since I have bequeath to any, to what purpose should I make a will? my feeble mind, that I will leave behind, for that I shall need of in the place whither I go; nor is it worth bestowing the poorest pilgrims: Wherefore, when I am gone, I at you Mr. Valiant, would bury it in a dung-hill. This d the day being come on which he was to depart, he en- river as the rest: His last words were, Hold out, faith nce. So he went over to the other side.

Mr. Despondency's summons.

days had many of them passed away, Mr. Despondency was sent for: for a post was come, ight this message to him; Trembling man, to summon thee to be ready with the the next Lord's day, to shout for joy, for thy deliverance thy doubtings.

said the messenger, that my message is true, take this for So he gave him a grasshopper to be a bur- him. Now Mr. Despondency's daughter's name was *Much-afraid*, said, when she hat was done, that she would go with her

His daughter goes too.

Then Mr. Despondency said to his friends, myself and ghter, you know what we have been, and how trouble- have behaved ourselves in every company. My will, daughter's is, That our desponds and slavish fears be by ever received, from the day of our departure for ever: now, that after my death, they will offer themselves to For, to be plain with you, they are guests which we en- d when we first began to be pilgrims, and could never em off after; and they will walk about and seek enter- t of the pilgrims; but for our sakes shut the doors upon

We

When the time was come for them to depart, they
the brink of the river. The last words of Mr. De
were, Farewel night, Welcome day. His daughter we
the river singing, but none could understand what he

Mr. Honest summoned.

Then it came to pass a while after,
was a post in the town that inquired for M
So he came to his house where he was, a
ed into his hands these lines; Thou art c
to be ready against this day seven night to present thy
thy Lord, at his father's house. And for a token that
is true, *All the daughters of music shall be brought low.*
Honest called for his friends, and said unto them, I di
make no will, As for my Honesty, it shall go with m
that comes after be told of this. When the day that h
gone was come, he addressed himself to go over. No
at that time overflowed the bank in some places; but
in his life-time had spoken to one *Good-conscience* to
there, the which he also did, and lent him his hand, a
en him over. The last words of Mr. Honest were, G
So he left the world.

Mr. Valiant-for-truth summoned.

After this it was noised abroad, th
liant-for-truth was taken with a summ
same post as the other: and had this
that the summons was true, *That his
broken at the fountain*, Eccl. xii. 6.
understood it, he called for his friends, and told them
said he, I am going to my Father's, and though with gr
ty I have got hither, yet now I do not repent me of a

that hath and shall happen unto me. Tell them more-
happy arrival at this place, and of the present and late
dition that I am in. Tell them also of Christian and
his wife, and how she and her children came after her
Tell them also of what a happy end she made, and whi-
gone. I have little or nothing to send to my family
e my prayers and tears for them; of which it will suf-
acquaint them, if peradventure they may prevail.
Ir. Stand-fast had thus set things in order, and the time
for him to haste him away, he also went down to the
w there was a great calm at that time in the river;
Mr. Stand-fast, when he was about half way in, stood
ad talked to his companions that had waited upon him
d he said,
er has been a terror to many; yea the thoughts of it
ften frightened me; now methinks I stand easy, my
d upon that on which the feet of the priests that bare
he covenant stood, while Israel went over this Jordan.
s indeed are to the palate bitter, and to the stomach
he thoughts of what I am going to, and of the conduct
or me on the other side, doth lie as a glowing coal at

elf now at the end of my journey; my toilsome days
I am going to see that head that was crowned with
l that face that was spit upon for me.
formerly lived by hearsay and faith; but now I go
ll live by sight, and shall be with him in whose compa-
myself.
ved to hear my Lord spoken of, and wherever I have
int of his shoe in the earth, there have I coveted to set
).
has been to me as a civet-box; yea, sweeter than all
His voice to me has been most sweet; and his counte-
e more desired than they that have most desired the
sun. His words I did use to gather for my food, and
s against my faintings. He has held me, and hath kept
ine iniquities; yea, my steps have been strengthened

ile he was thus in discourse, his countenance changed,
nan bowed under him; and after he had said, Take
ome unto thee, he ceased to be seen of them.
ous it was to see how the open region was filled with
chariots, with trumpeters and pipers, with singers and
stringed instruments, to welcome the pilgrims as they
ad followed one another in at the beautiful gate of the

Christiana's children, the four boys that Christiana
ith their wives and children, I did not stay where I
y were gone over. Also since I came away, I heard
were yet alive, and so would be for the increase of
n that place where they were, for a time.
e my lot to go that way again, I may give those that
account of what I here am silent about. Mean time
ider. FAREWELL.

The END *of the* SECOND PART.

THE

GRIM's PROGRESS,

FROM

WORLD, to that which is to COME:

Delivered under the SIMILITUDE of a

R E A M.

PART III.

SHEWING

everal Difficulties and Dangers he met with, and the y Victories he obtained over the World, the Flesh, the Devil; together with his happy Arrival at the estial City.

By JOHN BUNYAN.

HOSEA xii. 10. *I have used Similitudes.*

A NEW EDITION.

LONDON:

d for OSBORNE and GRIFFIN in St. Paul's Church-yard; and J. MOZLEY, Gainsbrough.

M.DCC.LXXXVII.

THE

E F A C E

TO THE

RISTIAN READER.

ook is set forth a tedious pilgrimage, throug
r dangerous hazards of the wilderness of th
e heavenly Canaan, of eternal rest and peace:
hough in the similitude of a dream, is lively
the state of our Christian warfare; wherein,
iantly under the banner of Christ, the great
ur salvation, we shall assuredly overcome our
mies, and be victorious conquerors over those
that beset frail human nature, and would hin-
leaving, in a good time the city of Destruction,
s world, and its fruitless pleasures, cares, and
s), to journey towards the heavenly Jerusalem,
true centre of our endless happiness in the frui-
akable and soul-ravishing joys, that know no
immation.

een, in the former as well as the present age, a
ng that has been extremely taking, representing
things that command our most serious thoughts
, and work more upon the minds of men than
n plainer terms: however, to the discerning
ere is nothing in this that is obscure or difficult
ood, nothing but what is grounded upon sacred
he mercies of God in Jesus Christ, held forth
assured word.

ce so rare and transcending what has hitherto
ed of this kind, that I dare, without any far-
, leave it to the censure of all mankind, who
al or biassed; and, so not doubting but it will
rt and delight, I subscribe myself as heretofore,
hearty-well wisher and fellow-labourer in the
our Lord Jesus Christ.

J. B.

J. T

To his WORTHY FRIEND,

The AUTHOR *of the* THIRD PART of PILGRIM's PROGRESS on the Pa thereof, &c.

THO' many things are writ to please the age,
Amongst the rest for this I dare engage,
Where virtue dwells, it will acceptance find,
And to your pilgrim, most that read be kind.
But all to please, would be a task as hard,
As for the winds from blowing to be barr'd.
The pious Christian, in a mirror, here
May see the promis'd land, and without fear
Of threaten'd danger, bravely travel on
Until his journey he has safely gone,
And does arrive upon the happy shore,
Where joys increase, and sorrow is no more.
This is a dream not fabl'd as of old;
In this express the sacred truths are told
That do to our eternal peace belong,
And, after mourning, changes to a song
Of glorious triumphs that are without end,

ie LINES are humbly recommended to
e READER: (Written upon the Perusal
f this BOOK, &c.)

reading of this book, I plainly find
he thoughts are suited to the author's mind:
e, who virtue loves, of virtue speaks,
he strong chains of vice with courage breaks.
here at first seems clouded, soon reveals
ilgrim's joys, which he no more conceals;
ll he tries his patience and his love,
ivel tow'rds the kingdom that's above.
interposing fears have time to reign:
hose by faith expell'd, his soul again
up, and like the bow that paints the skies,
a shower, (on which mankind relies
ure pledge the deluge shall no more
all one boundless sea without a shore),
certain hopes that heaven's anger's past,
e his lot in a bless'd land has cast.
rite so plainly, that the weakest mind
r similitudes may comfort find.
ide you give, that by the hand doth lead
e pilgrims that the heavenly roads do tread,
tells them always where the danger is,
to step over or to wisely miss
tumbling blocks that Satan daily lays,
erthrow them that mind not their ways;
ing bruis'd against rocks of despair,
ubt or fear, they know not how nor where,
faint and languish in the middle way,
ack to Egypt haste without delay,
rring darkness to the glorious day
were approaching. This book has my voice,
is of all in this kind the most choice.
se it well, and you will find it reach
earth to heaven, in what it well does teach:
u'd be blest, then mind what it does preach.

L. C.

TH

THE

Pilgrim's Progre

PART III.

AFter the two former dreams concerning Christian and his wife, with their children and companions' pil from the city of Destruction to the region of glory, I fe again, and the visions of my head returned upon me. I d another dream, and behold there appeared unto me a gr titude of people in several distinct companies and bands, ing from the city of Destruction, the town of Carnal Pol village of Morality, and from the rest of the cities, town ges, and hamlets, that belong to the Valley of Destructi ly was the whole country called that lay on this side of the gate which the man Evangelist shewed unto Christian, and also that country called, that was situated wide of the the right hand and on the left, extending itself along by t and borders of that region, wherein lay the way to the h country. This was the name of that province, even th *of Destruction.*

Now I saw in my dream, that all the high-way-roads a that led from the Valley of Destruction towards the gat way of life were full of people, who were travelling that gate; and some of them walked along very vigorously halted and grew weary, through the viol of the season, which made them even faint, for it was the hottest time of all t and the sun burnt up the herb of the fie scorched the poor travellers so, that many of them were to sit down and rest themselves; and, in the night time, them returned back again to their old habitations; others hardy than the rest, went on till they came to the Slough spond, where Pliable forsook Christian, and there, falli the filth and mire of that place, were so disheartened, t returned in whole droves to their own dwellings again: a few there were that would venture through the slough; y got very dextrously over the steps without being in the h mired; whilst others, through ignorance or heedlessness, those steps, were forced to wade through the dirt, which ly deep, and made their passage exceeding painful; but at with much ado, they weathered the point, and mastered t culty of that horrid quagmire, and got safe upon dry grou

Time of persecution.

g the rest of these travellers that got over this slough, I ing man of an amiable countenance, walking by himself ot clear of the slough; but he was all over bedaubed ilth of that place, which made him go very heavily on; with struggling to get through, and what with the dismal lion he lay under during his passage, he was extremely l, his joints were loosened; besides, it was the nature of f this place, to cause a trembling and disorder in the hose that were defiled with it, and to whatsoever part ody it stuck, there it would do them some injury. Now man being all overclammed with it, he went a very , his head hanging down, his hands quivering, and his ing at the least unevenness, and ruggedness in the way; ck or two of dirt being spattered near his eyes, made lighted; so that he groped along like one that is blind, imes stepped out of the path.

condition he was, when at length I saw in my dream down upon the ground to bemoan his sad estate, and very bitterly; and behold a bright cloud hanging over which gradually descending overshadowed him, and out nd a hand was stretched forth, which with the tears that ivers from his eyes, washed the dirt off his face and his ly, so that in a moment (as it were) his sight and his vere restored to him again, and a voice came out of the ing, *Son of man go on in the strength of the Lord thy God.* mightily comforted and refreshed after this, and be- ouse up himself, being more nimble and active, more and strong, than ever he was before, and his eyes being , he clearly saw the shining light that Evangelist shewed m. Then he tripped along over the plain, and made p to the shining light, by means of which he quickly wicket-gate, at which he knocked aloud, minding what en over the gate, viz. *Knock, and it shall be opened.*

saw in my dream, that as soon as he had knocked at t-gate, a whole shower of arrows were shot at him from of Beelzebub; so that he was wounded in several places mely frightened at the adventure; which made him in and again very hard, for fear those that shot at him ne and kill him outright, before he could get in; but to his great comfort, the gate was opened to him; and hat opened the gate saw the arrows stick in his flesh, he fte in for fear of more danger. So he stepped in, and ifance to the man that opened the gate, for he seemed erson worthy of reverence, by his grave countenance osed behaviour; so he spake to the man whose name was and said, Sir, having heard of the fame of the heavenly and being informed by several travellers, that the way by this gate, I, being weary of living in the Valley of n, and earnestly desirous to see that region of bliss, ade bold to knock at this gate, which you have been pleased to open to me; for which high favour I return mble and hearty thanks; but as I stood at the gate, ocked the first time, I was shot with these arrows which ee sticking in my flesh; and I fear I am mortally wound- spirits fail me, and there is a mist before my eyes;

Then I saw in my dream, that Good-will
science a strong crutch made of *lignum vita*
to rest himself upon, and ease his feet as he
nothing before in his hand but a weak twig o
he gathered from the tree of knowledge,
of the waters of confusion. This weak ree
Tender-conscience leaned upon in his jour
Good-will, bidding him throw it away, g
strong crutch, which he bid him be sure not
it should be of singular use to him all the wa
when he was wounded, for that it had a pa
the bleeding of wounds. So Good-will ha
conscience ample directions to find the way
and left him to go forward on his journey.

Then Tender-conscience began to pluck
much comforted, eased, and supported b
Good-will had given himself: For no sooner
of it, but his wounds abated in bleeding;
grew warm in his hand, it sent forth a certa
fume, which exceedingly refreshed his spirits
self grow stronger and stronger by the healing
derful crutch. Then travelled he, till at len
house of the Interpreter, where knocking at
sently opened, and asked his business. Tend
answer, I would speak with the Interprete
is the master of this house. So he called th
came forthwith to Tender conscience, and
would have

Tender-con. Sir, said Tender-conscience, I
to you by one Good-will, who keeps yonde

Welcome, young man, said the Interpreter, af-
nd the certificate; come in, and partake of the good
house, and before you go away, I hope to see you
nd. So he conducted him into a parlour, and ask-
l questions concerning his country, and the manner
re; to all which Tender-conscience made particular
ng him an exact account of his education, and how
the time of his youth till that day: After which the
narrowly searched the wounds which he had received
that day, and applied a sovereign balsam to them.
der-conscience became straightway whole and sound;
preter caused the arrows that he had pulled out of
e laid up safe, as a memorial of his narrow escape
Then he carried him into the dining-room, and
im at a rich yet frugal banquet, feasting him with
ratives in the world; for he considered that Tender-
as weak and feeble, and had a tedious journey to go,
judged it necessary to treat him with diet of strong
that he might be the better enabled to undergo the
ravel in that tiresome road.
banquet was over, he carried him into the several
f the house, and shewed him all the excellent things
an and Christiana his wife, with their children and
saw in this place. And when it grew towards the
f the sun, he conducted Tender-conscience into the
where they took a moderate repast together, and
idue of that evening in profitable discourse, the In-
ing that opportunity to inform him fully of the laws
of that country, and to instruct him in his way, with
nt company he should keep or avoid, and how he
e himself all along the road. Then he shewed him
er, and left him to his repose.
morning, by break of day, Tender-conscience arose,
l for his journey; and the Interpreter, having per-
e offices of complete hospitality, told him, he would
npany a little; which kind offer Tender-conscience
ced, both because he was a stranger altogether in
and because he was in love with the Interpreter's
sation. So they walked out together, and taking
er a large corn field, thro' which there lay a path
-road from the Interpreter's house, they came to a
side of which there stood a manor-house, with lands
each of them.
der-conscience took notice, that the grounds of one
l in a flourishing and prosperous condition, a plenti-
orn, lovely fat pastures, and those well-flocked with
nces every where strong and close, and all things in
ood case: whereas, on the other side, the opposite
xes and sevens, (as the old saying is,) some part of
was overgrown with nettles, briers, and thorns, and
unprofitable weeds; the other part was uncultiva-
covered with stones, the fences down, and wild
ing up and down on what they could find; all things
and manger, so that there was not the least sign of
it. At which Tender-conscience greatly marvelled,
and

[illegible] having [illegible] should be removed [illegible] they would [illegible] [illegible] them with [illegible] [illegible] [illegible]

[illegible] having a [illegible] [illegible] weeds [illegible] [illegible] digging [illegible] [illegible] of [illegible] [illegible] and his [illegible] speedily [illegible] the farm [illegible] the King's [illegible] his farm [illegible] threatened them [illegible] he has [illegible] satisfaction [illegible]

[illegible] the [illegible] the tenant [illegible] the right [illegible] his farm [illegible] as the other did [illegible] and [illegible] [illegible] great [illegible] he had received [illegible] the King's [illegible] and how heinous [illegible] benefit as was proposed to [illegible] present and future, if he would improve his gift [illegible] likewise, that though it was a great farm [illegible] a wilderness, yet, by endeavouring ever[illegible]

he King's favour, who would no doubt in time have
d as his ward, and preferred him to some higher

t such, said the Interpreter, is the condition of you
who come from the Valley of Destruction, and are
region of life and glory: the King of that place only
ou to husband well his gifts and graces, to improve
, and persevere to the end of your pilgrimage, and
l be translated to eternal mansions. Now the way to
t to be discouraged with the length of your journey,
ed with the apprehensions you may have of the di ffi-
overcome, and the dangers to be encountered by
t you must arm yourself with a firm resolution to go
making some progress every day; for to stand still,
; and therefore, like the wise and industrious farmer
hand, who every day weeded and stoned some part
ls, so must you daily go on, and gain ground; thus
will in due time perfect your labour and travel,
ir course with joy. The Interpreter gave him many
counsels and admonitions as they walked along, till
the highway that was fenced in on either side with
alvation; and there the Interpreter gave to Tender-
he King's royal pass, signifying to him that it would
r use to him throughout his journey to the heavenly
wishing him a prosperous journey, and eternal hap-
d him heartily farewel.

in my dream, that Tender-conscience wept when
t with the Interpreter, being ravished in spirit with
love to his company, forasmuch as he had healed
entertained him most courteously, shewed him many
l glorious things, and given him the King's warrant
reby he should be enabled to travel more securely
o the region of life: besides he was naturally more
and could not brook a separation from such a friend
ing into tears. But at length, overcoming his pas-
forwards on his journey, and came to the place
oss stood, where Christian's burden fell from off his
mbling into the sepulchre, (which was at the bottom
ground whereon the cross stood), was there buried.

in my dream, that hard by the cross, were built two
one was called *the house of Mourning*, and the other
he house of Mirth, and they were situated on each
oss; the one on the right hand, and the other on the
as Tender-conscience kept the path up the hill,
ut of the house of Mirth some young men to meet
ey spake to him, saying, Whence comest thou, and
hou going? Then Tender-conscience made answer,
om the Valley of Destruction, and am going to the
, the region of life and glory; but I perceive it
nd I am a stranger in the way, and therefore would
y repose somewhere hereabouts, if I might find so
among any of the inhabitants of this place. Then
n made answer and said, There are none but those
hich thou seest in all this parish that give entertain-
ers; and if thou wilt go along with us to yonder
house,

house,
good
with f
we onl
towar
as thei
them;
as of t
musica
science
he saw
Mirth
vii. 2.
to go t
is in t
mirth.

So h
other
of Mo
that li
fools
the w
them
Then
panion
by the
speak
young
makin

their senses; and taking up their religion on the cre-
d blood. their carnal passions are made the standards
:; and whatsoever thwarts their lusts, is banished
ation. Hence it comes to pass, that what at first
l dull and unpleasing, was by degrees slighted and
ll at length it is become the object of their derision
s you see experimented in the house of Mirth this

t. And that which is the more surprising is, that these
pretend to be honourers of the cross, and disciples
s: their house is built as near the cross outwardly
d yet at the same time they are enemies to those who
steps of him who suffered that ignominous death for

Ay, said Tender-conscience, the three young men
were going toward the heavenly city as well as I,
d repose myself in the house of Mirth this night, they
ne company on the morrow; but as soon as they
at I would seek a lodging in the house of Mourning,
heir compliments into scoffs, their pretended civili-
rudeness, and their feigned pious purposes into open
railing at you and your house, and all your guests;
laughing at me for a fool and a madman; like those
vhom the cross of Christ was foolishness, and all who
or bore any affection to it, were esteemed as the off-
all things Such was my entertainment among them;
before they were merry in the house, singing, don-
ying on instruments of musick, so soon as the three
gave intimation to them of my design, they forsook
, and came running out of the house to mock and de-
ting and roaring. and raising great laughter, while I
by the cross.

It is worth one's observation, to see by what de-
rive at that ridiculous vanity, as well as notorious
rst, they let loose the reins to their wanton humour
d small matters, delighting in nothing so much as jest
ommon and ordinary conversation: thus having habi-
sed themselves to a jocular vein, they can hardly for-
the wag with things of more serious importance, as
justice, and the public state: then being as it were
hardened in this wanton humour, they at last fall to
jesting at the most holy and religious things, verify-
; of the wise man, *He who contemns little things shall
ind little.* Certainly vain mirth and excessive laugh-
ise a dust in the eyes of the soul, and interrupts her
and steady prospect of better things, and the most
t may be reckoned like mushrooms, which, well or-
iced, may do no harm, but can do no good. What-
the soul gets, it is hard to remove it; and the habit
laughter is most difficult to be overcome, because it
ssential to our nature to laugh; and he that gives way
common jesting, betrays his mind to an unmanly
an habitual vanity, which afterwards he will find it
not out. And therefore, seasonable was the advice
Apostle Paul, when he counselled the Ephesians,

Eph.

Eph. v. 4. to avoid foolish talking and jesting; and the
nians, Thess. vi. 22. to abstain from all appearance
Now what was said to them, no doubt, was written f
struction; and all Christians are obliged to observe t
counsels in this as well as other matters, and not to
chuse what precepts and counsels we please to obey,
would compound with God for the quarters or half per
of his will. And though this prohibition of vain jests a
mirth seems to be of small moment with some, yet it i
observe every tittle of the word of God with great t
And you have done the part of a wise man in forsaking
of Mirth, and coming to the house of Mourning: for t
this life to be but a pastime or market for gain. Isa.
They drink wine in bowls, the harp and the viol, the t
pipe are in their feasts; but they regard not the work of
neither consider the operation of his hand. Therefore hel
larged her self, and opened her mouth without measure;
glory and their multitude, and their pomp, and he tha
among them shall descend into it.

Young Mat. Neither is it less worthy of remark, by
fices and misrepresentations the people belonging to th
Mirth do endeavour to frighten travellers from comi
house, bringing an ill name upon it, and telling them w
melancholy folks, nothing to be heard there but sighing,
and groaning; and that many poor travellers have been
despair in this place, and made away with themselves:
there is nothing of this true; for our sorrow is not world
which bringeth death, but mourning and repentance
which needeth not to be repented of. In our sighs w
and in our tears we smile, as it is written, *They that so*
shall reap in joy. And the deepest of our groans are but
ners of the soul's triumph over sin and death; and there
a neighbourhood betwixt this kind of grief and the mo
pleasure that it is hard to distinguish between the on
other. While our eyes rain tears, the clouds that cause
scattered from our hearts; and that very tempest of
groans, which threatens to rend our breasts in pieces,
sweep and cleanse the air of our souls, and renders it m
and serene than it was before: thus springeth light from
peace from war, and life from health. And so far is t
from leading any into despair, or to be the occasion o
stroying themselves, that on the contrary, many that ha
from the house of Mirth in that condition, when their me
all spent in rioting and vain mirth, have desired harbour
and in a little time have recovered their judgment, rea
sense again, and have gone away full of comfort and fati

Now by this time it grew late, and they broke up c
causing one of the household to shew Tender-conscienc
lodging, having wished him a good repose. He return
hearty thanks for their good counsel and edifying discour
his leave for that evening, and went to rest. In the mo
rose early, and prepared for his journey being extremely
with the entertainment he found in this place; so that he
a singing in his chamber.

God who travellers doth guide,
his wings doth them from dangers hide,
ad well nigh slipt, when I was led
: house of Mirth to take a bed:
things remembring, I retir'd,
by the grace of God inspir'd:
;h'd, I wept: they mock'd; while I did wail;
e house of Mourning they did rail.
: of Mourning solid joys does bring,
it of Mirth behind it leaves a sting.

he was singing these last words, he heard a great
and looking out from the window, he saw several
to the house of Mirth, who had beset the house of
d demanded to have the man delivered to them
there the last night. This put Tender-conscience
fright, so that he fell to prayer; and behold three
ppeared to him, and bid him be of good cheer, for
eliver him out of his enemies hands. Then one of
d on him, saying, *Be thou changed*; and he was im-
nsformed, and became a new creature, and his face,
looked meagre and pale, now became ruddy and
es sparkling like diamonds, so that those who had
re could not know him now. Then the second pre-
ith a change of raiment, clothing him in a white robe:
re he was in a crimson-coloured garment. The third
k in his fore-head, giving him such a roll, with a seal
hristian had given to him. So the three shining ones
blessing on him, and bid him go away in peace, for
ould befal him. Then Tender-conscience acquaint-
ons with what had happened to him, and taking his
n, went boldly out with his crutch in his hand, and
h the midst of the layers-in-wait, and no man knew
power to say, Who art thou? but he departed from
e, as the shining ones had foretold him.

in my dream, that Tender-conscience walked a
ill he was out of sight of the house, and of the layers;
he had still some dread remaining upon him, which
on to hasten out of their reach. Thus he walked till
e foot of the hill Difficulty; and having drank nothing
stooped down and drank of the spring that ran by the
e hill, then he sat down a while, and considered
go; for there were three paths, one right up the
other two went round by the bottom of the hill to
l and to the left. That path which went straight up
ery steep and cragged, and that which went round
the left hand was broad and even, curiously shaded
trees on each side, and the springs winding along
de, which was very pleasant and inviting; and the
ight hand was also smooth and even, shady and plea-
med to wind about upwards; so that Tender-consci-
this path would bring him to the top of the hill as well
one, he made choice of it. Now the name of this
nger, and the name of the other on the left hand was
So he went in the path of Danger, which brought him

up round by the side of the hill into a great wood, whi
tered, the path leading him through the middle of t
Now the wood seemed very pleasant and delightful a
entrance; the birds singing in the trees, and the wind r
leaves, made a very sweet harmony, and the path was g
smooth: but as he walked further in, the trees oversha
and stood so thick, that it seemed dark and dismal; mo
heard the howlings and roarings of wild beasts, for the
infested with wolves, bears, leopards, dragons, and ot
creatures of prey which made Tender-conscience to tr
fear, and his heart failed within him; so that he imme
turned again by the same way by which he came in;
as fast as he could till he got clear back again out of
and then he slackened his pace by degrees, till at lengt
to the spring at the bottom of the hill Difficulty; and th
down again to consider which way he should go, or w
to take. At length, with much musing, he called to
saying *Narrow is the way that leadeth to life, and fe
that find it.* And again, *Broad is the way that leads to
many there be that enter in thereat.* So he viewed the
led directly up the hill, and it was exceeding narrow
other two paths that went round by the bottom were ve
upon which he presently concluded, that he must take
and narrow path, how difficult soever it seemed to flesh
So up he went, panting and gaping for breath, so tire
that way; and by that time he had got half way up t
was very much spent, and grew so faint and giddy, by
the great height and steepness of the ascent, that he wa
tumble down backwards again. At length he came up
where was a cave in the side of the hill, and at the mo
cave sat a man, whose name was *Good-resolution.* Now
Tender-conscience, coming up the hill, panting and gas
almost beat off his legs, saluted him in this manner.

Good-res. Brother, I see that thou art weary and fai
fore I pray thee turn in here with me into this cave, an
self a while; and when thou hast refreshed thyself, and
strength, then go forward in the name of the Lord. I a
here by the King's order, to administer relief to poor
grims.

Tender con. Then said Tender-conscience, Sir, I than
your kind invitation, which I gladly accept of; for inde
quite spent, and my heart fails me.

So he went along with the man into his cave, and they
together on seats cut out of the solid rock. Now I saw in r
that the room in which they sat was pure alabaster, and
certain sky-lights at the top, which gave Tender-cor
view of many rare pieces of antiquity cut out of the ro
xi. 4, 5, 7, 8. There were the figures and represent
many famous worthies and renowned men of old, wh
faith had done many marvellous things. There was th
sentation of Abel offering a greater and more acceptabl
than Cain; and of Enoch, who walked with God,
translated without seeing death; and of Noah, who wa
dred and twenty years in building the ark, to the savi
household, and the kinds of all living creatures. There

ntation of Abraham, who, when he was called, obey-
go out into a place which he should afterwards receive
eritance; and he went out, not knowing whither he
ere was also represented, how by faith he abode in the
mise as in a strange country, as one that dwelt in tents,
and Jacob, heirs with him of the same promise; for—
l for a city having a foundation, whose builder and
od. All these men lived in faith, believing the pro-
receiving them thankfully, confessing there were pil-
trangers upon earth For they that say such things;
inly they seek another country. For if they had been
their own country from whence they came out, they
to have returned: but they desired a better, that is,
y; wherefore God is not ashamed to be called their
ath prepared for them a city.

nder-conscience was greatly pleased, and much com-
h the sight and consideration of these things; so he
her, and there he saw the representation of Abraham
Isaac, (to whom it was said, *In Isaac shall thy seed be*
nd of Isaac blessing Jacob and Esau; and of Jacob
s sons, the twelve patriarchs. Then he looked
de of the room which was opposite to the en-
the cave, and there was represented in alabaster
Moses when he came to age, refused to be called the
oah's daughter, chusing rather to suffer affliction with
of God, than to enjoy the pleasures of sin for a season;
forsook Egypt, not fearing the king's wrath but regard-
s is invisible; and how he led the people of Israel
Red Sea as on dry land, which the Egyptians attempt-
were all drowned, and how the walls of Jericho fell
e round of their rams horns. Many more things were
d, as the famous acts of Joshua, Gideon, Barak, Jeph-
mpson, also of David, Samuel, and the prophets:
gh faith, subdued kingdoms, wrought righteousness, ob-
promises, stopped the mouths of lions, quenched the
fire, escaped the edge of the sword, out of weakness
e strong, waxed valiant in battle, turning to flight the
he aliens; and of others who have been tried by mock-
ourgings, by bonds and imprisonments, who were sto-
wn asunder, tempted and slain, wandering up & down
ins and goat skins, being destitute, afflicted, torment-
the world was not worthy of; they wandered in wil-
nd mountains, in dens and caves of the earth; and
hrough faith obtained a good report, and received tha

ole room where they sat was adorned with such kind of
these, which Tender-conscience viewed with a great
light, and he took courage from these glorious pat-
s spirit, which before languished, now began to revive
sh within him, so that he built out a singing in this

Ah puny soul! faint-hearted mind!
Weak as the chaff before the wind!
Long have I waver'd to and fro,
But forward now I'll boldly go;

Since me such noble patterns move,
I'll mount the hill on wings of love.
Methinks my heart within me burns,
And all inflam'd to God-ward turns.
What though, in the seraphic fire,
My ravish'd spirit should expire?
Yet phœnix-like it will revive,
And in immortal glory live.

Then Good-resolution seeing Tender conscience so freshed with the things he had seen, told him, tha greater things than these to shew him, such as would his soul with joy to behold, so he had him out of the long entry or passage, cut out of the rock, and full o that were let in at the top, and brought him to a where dwelt a man named *Contemplation*. The man chair of pure diamond, musing and silent; neither thing to him, or he to them; but just as he saw the drew back a curtain which hung before the farthe room, and veiled half the room, so that when any first, he could not see what was in the farthest part but so soon as the man Contemplation had with a st held in his hand drawn back the curtain, what a go rious sight was there! for that part of the room was that, by letting in a sky-light from the roof of th eyes are immediately surprized with a thousand sp that part of the cave, though an entire rock of dia artificially polished, that, by the reflection of the represented to you a most glorious city, whose *stree with pure gold, and the walls of precious stones, th*

ming into this place, is both meat and drink to me. I
strengthened by it, and my spirits enlivened, so that
cou'd even even fly up the rest of the hill.
ood-resolution made answer, If the bare sight of these
ngs has wrought such a wonderful effect upon you,
g.eater influence may be expected from the nature
on and application of them! If the bare view of the
e so pleasant, how much more delightful will it be to
ity there represented is the place whither you are go-
it you shall live there for ever, and be clothed and
ith robes and crowns of endless glory! But I must
f one thing that will happen to you a little after your
rom this place, as it does usually happen to all pil-
have seen the glorious things of this cave: for *lest they
alted above measure through the abundance of revela-*
s is generally given unto them, *a thorn in the flesh*, the
Satan to buffet them, because they should not be ex-
measure: and thus it is like to befal you when you
om this place. Now, to the end you may not be dis-
when this thing comes to pass, I tell you of it now,
forewarn you may also be forearmed; and I exhort
always in your mind the famous examples of these
hich you see represented before your eyes, who stem-
le of worldly crosses and persecutions, stood the brunt
er of temptations, till having at last weathered the
got the start of the world, the flesh and the devil, they
o the joy of their Lord, and took possession of an ever-
ritance. These things you ought always to have in re-
as you travel along, and especially when you meet
itions or dangers, as you must expect in this journey:
ime you ought to reflect on the glorious things you saw
, and in the cave of Contemplation; and in so doing
d great comfort and relief.
sired Tender-conscience to refresh himself with such
ent as his cave afforded, assuring him, that though it
nd homely diet, yet he was heartily welcome to it,
find the benefit of it as he went up the rest of the hill.
d-resolution, after the repast was over renewed his
Tender-conscience, and told him what houses and inns
ase thereabouts in his way, and what he should refuse
adding many wholesome instructions. At length, Ten-
ence, full of courage and joy, took his leave, giving
e thanks for the favours he had done him.
aw in my dream, that by the time Tender-conscience
pretty distance upward from the cave, he was met by
se name was *Spiritual Pride*; but Tender-conscience
his name at first; so the man saluted him in this manner:
beloved among the sons of men, thou darling of the
aven, who hast undertaken a great and tedious pil-
om the valley of Destruction toward the region of life
; who hast escaped the temptations of the house of
d rather chosen to go into the house of Mourning; who
d the paths of Danger and Destruction, and hast nobly
o ascend up the unpleasant and rugged path of the steep
culty: and hast entered into the cave of Good-resolu-

began to be puffed up in his mind, to think how
him the beloved among the sons of men, and darl
of heaven. Surely, said he in his heart, *My lot i*
places, I have a fair inheritance. So he followed
led him aside out of the path that went directly t
brought him to an exceeding high tower, whos
than the top of the hill itself; but before they car
even as they were going along, Tender-conscier
upon the back of the man, and there he saw wr
pride; so he remembered the counsel of Good-
among the rest of his wholesome instructions, he
of Spiritual-pride, who would certainly meet h
and endeavour to seduce him to the Tower of
and, when he had got him to the top would cast
long, and break him to pieces. So Tender-cons
more ado, but ran away as fast as he could
again, and so went forward up the hill, rejoicing
ped from Spiritual-pride, who with flattering sp
ceitful words, sought to entice him out of the way
to ruin and swift destruction.

Then I looked after Tender-conscience, and s
a great pace upward, till at length he came to th
even to the stage that was built to
Part II. who should be afraid to go farther
where Mistrust and Timorous had t
red through with an hot iron for endeavouring
tian in his journey, as was to be read on the plat
fore the stage.

Now I saw in my dream, that as Tender-con
long, an old man met him the way, whose name

come, and you will be better strengthened and ena-
orward on your journey, my house stands not far off
ace, and if you will accept my offer, I will be your
habitation.

s. Sir, I must confess your civility is very acceptable
very seasonable at this time, for indeed I am pretty
ut with travel, and besides it grows towards night;
f you please, I will go along with you.

went along together, and the old man had him through
e left-hand of the high-road, which brought him to a
ce, whose gate stood wide open; and they came into
rt, which was all green and full of flowers, having
ghtful arbours artificially built round it, and a crystal
the middle of the court; there were also beautiful
d round it, on whose boughs innumerable birds of se-
sat chirping and singing with admirable harmony. So
ked together cross the court, there met him an anci-
companied by two beautiful young damsels on whom
the name of the lady was *Intemperance*, and she was
f Carnal-security. Now it seems these two had built
to inveigle pilgrims, and seduce them out of their way,
avenly country: as the palace called *Beautiful* was
e relief, comfort and direction of pilgrims in their
But poor Tender-conscience knew nothing of all this.
l so lately escaped the snare that Spiritual-pride had
t. was now caught in the gins of Carnal-security.

w in my dream, that the lady Intemperance bid Ten-
nce welcome to the house, and so did the two young
t attended her, who were her daughters, the name of
s *Wantonness*, and the name of the other was *Forget-*
hen she desired him to approach nearer the house; so
lked together thro' the first court and came to the en-
e second. There the lady Intemperance desired them
wn while she reached forth several bunches of grapes
down from the vine that covered the place where they
squeezed them into a golden cup which she held in her
having tasted thereof, presented it to Tender-consci-
ing him drink it off. So he did accordingly; and pre-
as intoxicated therewith, and began to dally with Mrs.
s; at which the Lady Intemperance, and her husband
rity, seemed not to be displeased, but rather to encou-
y giving him another cup full of the juice of the grapes,
ted so mightily in his weak head, that having tumbled
l awhile with Mrs. Wantonness, on a bank of sweet
length he fell asleep in the arms of Mrs. Forgetfulness.
caused him to be carried into the palace by two of their
nd laid on a soft bed in the best chamber of the whole
lding. If possible, to win him by all means to tarry with
not to go forward on his journey: to this end they
n excellent concert of music, who were planted out
the bed where Tender-conscience lay, yet so as they
ard as plain as though they had been by his bed side,
ot be seen by him, if he should awake out of his sleep.
vere ordered to play the sweetest airs, and most melo-
, *their art could* furnish them with, all the while he
was

was asleep, and likewise to keep on playing, if he should
to awake. For it was the nature of these grapes, of whose
he had drunk so plentifully, to make some people sleep
years together, others to sleep all their life-time, and ve
had the power to awaken especially in any short time: an
the nature of the music to create dreams in them that slept
sant, delightful, and enchanting dreams. And those w
sleeping were hurried out of the palace to a certain plac
they tumbled into the lake of Destruction; which lake
end of that path which led to the left hand, at the botto
hill Difficulty. It is a burning lake, and has burned fro
ginning of the world, and will do so for ever and ever.
was the end of the poor wretches who being seduced
house of Carnal-security, and having drank of the Wine o
perance, and committed folly with Wantonness, at le
asleep with Forgetfulness, who if they die sleeping, are
cast into the burning lake, *which is the second death*

Now it came to pass, that though Tender-conscience
great while, being lulled by the sound of such incompara
dy, yet they not having taken notice of his strong crutch
had in his hand, not knowing its secret and wonderful
did not remove it from him; by which means he at leng
from his sleep, rouzing himself up, and wondering fro
all this delicious harmony might come: for his crutch be
hand all the while he slept, at length, as he went to tur
in his sleep, he hit himself a blow in the eyes with th
which awakened him. Then he began to wonder (as I sai
he was, and how he came there, and what music tha
length he called to mind, how an old man had invited
his house very kindly, and how his lady had given him o
to drink, and how he had dallied with Mrs. Wanton
could not call to mind how he came upon this bed, ba
ded that he had been drunk, and so brought into the
And with this thought, and the pleasant harmony of th
he was just ready to fall asleep again; but at the same inst
came such a terrible clap of thunder as was almost enoug
waked the very dead. At this his heart quaked within
the music ceased playing; so he rose from the bed, an
out of the windows, and he saw the air extremely darke
ing only some intervals of lightning, which accompan
thunder, seemed to threaten the destruction of the worl
Tender-conscience wept bitterly when he perceived such
ful tempest hanging over his head, and he in a strange p
half way his journey: This made him very melancholy,
sive, and he burst out into these mournful expressions by

Wretch that I am! what will become of me? wher
hide myself from the fierce anger of the Lord; or ho
escape his heavy displeasure? I doubt I have done amiss
into this place, and sleeping away my precious time, wh
reason that God is angry, and thunders in the ears of
Horror and confusion flash through my conscience like
I know not what to do, nor where to turn my face for c

Then he looked for his crutch, and could not find
which made him lament grievously; but at last he bethe
self of the bed whereon he slept; so he ran thither, and th

o small comfort and joy. Then he prepared himself
stairs; but just as he was about to go from the window
food, there came another clap of thunder, which made
ouse to shake; and afte: the thunder, he heard a voice
m in the ear, and saying, Get thee out of this place,
e of the woman with the golden cup in her hand, and
belong to her, for her ways are ways of death: sin no
a worse thing come unto thee. This made poor Ten-
nce to tremble afresh, so that the joints of his knees
against another; and he hastened to go down the stairs;
he music began to play again so sweetly, that he had
o leave it; but remembering the thunder and lightning
ice he heard, he went resolutely down: And as he was
ugh the hall, he saw a table spread with all manner of
nd heard the voice of young men and maidens, as he
nging deliciously, which made him again stand still a
sten to their music. Then came one to him named
ony, and desired him to sit down and eat what he liked
ng him withal, that the entertainment he saw there be-
es was prepared on purpose for pilgrims; and how
that were travelling towards the city of Zion did call
d partaken of the dainties this place afforded, it being
e ease and pleasure of pilgrims. Then the young men
maidens sounded Mr. Gluttony in their song, while se-
uments of music played to them in concert: And this
ong:

pilgrims here may eat, and drink, and sleep,
t them in safety their good Lord will keep.
, fall to, poor man, and take your fill,
ure's pleasure there can be no ill.
n our King's indulgent hand supplies.
peevish man his longing soul denies.

s enough to have staggered a stouter man than Tender-
; and he himself could not have resisted so powerful a
, had it not been for the remembrance of the thunder
. Also he called to mind that saying of the Holy Jesus.
vill of my Heavenly Father is both my meat and my drink,
ned away from Mr. Gluttony, and went apace out of
thout giving him one word, though he followed him,
ted him to sit down and make merry with the good
was before him. Then old Carnal-security met him at
or, which opened into the inner court of the palace,
him by the hand, asking him whither he was going in

on. To whom Tender-conscience replied, I am going
n my journey.

ec. Ay, but tarry and eat first, for you have a long way
fore you find another house; and therefore it is not
t for you to go out fasting from hence, lest you faint by

on. It is written, *Man shall not live by bread alone, but
ord that proceedeth out of the mouth of God.*

ec. This is not applicable to your case, you must not
be fed by miracles; meat and drink are appointed for
t of our frail bodies; and therefore it is a foolish pre-
abstain from eating, when we have absolute need of it.

Tender-con. Ay, but I have no such absolute need of eating drinking either, at this time, it being early in the morning; I have read in a certain book thus, *Wo be to thee, O land, w hy princes eat in the morning; but blessed is the land, whose es eat in due season, for refreshment and not for riotness.*

Carnal-sec. Neither is this saying any way applicable to you; ou are not a prince, but a poor pilgrim, and this is spoken ether of princes.

Tender-con. Yes, I am a prince, and am going to take p ion of my crown and kingdom; and we are made king princes, and priests unto God, and we shall reign with hi ever; and therefore cease to persuade me in this manner, retard my journey, for I will go in the strength of the Lo God.

Carnal-sec. Well, since you are so obstinate, that you wi hearken to my counsel in this point, pray be advised to drink fore you go, at yonder vine, where you see the grapes ha thick and plump.

Tender-con. No, neither will I drink in this place; for I re ber how I drank of the juice of those fatal grapes, and they in cated me so, that I committed folly with Mrs. Wantonness slept away my time when I should have been going forward journey; and I believe you have a design upon me, to mak drink again, or else you would not press me so hard.

Now by this time, as they went on talking together, they to a fountain of water clear as crystal, and Mrs. Wantonne bathing herself in the fountain; who, when she saw Tende science going out of the court with her father, ran out fountain, naked as she was, and embraced him, and praye to tarry a while longer. This was a grievous temptation, a knew not how to resist it; for she used such alluring arts fawning tricks, as had almost conquered him; but at length ing to mind the terrible thundering and lightning, with the which followed them, he suddenly sprang out of her arm ran away as fast as he could; neither did he stop till he ca of the outermost gate of the palace, and till he got into the way again, where Carnal-security first seduced him, and he on singing,

My soul like to a bird from fowler's snare,
Escaped is, while after me they stare:
Their ways are pleasant, but they sting at last;
Wo be to them that in their nets are cast.
They spread their gins on every side for men,
Seducing souls to their enchanted den:
All's fair without, but rotten is within;
Fair is the form, but black the guilt of sin.

At length he came to the place where the lions lay, who to roar at the sight of him, which put him into a great fr that he stood still at first; but calling to mind what he had the cave of Good resolution, concerning the dangers th brave worthies had encountered and overcome, he took and went boldly on his way, brandishing his crutch tow lions; at which they immediately ceased their roarin

he passed by, and came up to the gate of the palace
ntified, where the porter stood ready to receive him;
examined from whence he came, and whither he was

on. Sir, I am come from the valley of Destruction, and
owards the holy Zion, or heavenly Jerusalem.
Did you come in by the wicket-gate, which is at the
r way of life?
on. Yes, Sir, and was directed by one Good-will, who
gate, to call at the house of the Interpreter.
Let me see your pass, that I may shew it to one of the
who, if she be satisfied of the truth, will receive you hos-
nd shew you the civilities of this house.
der-conscience pulled out his pass, and gave it to
the porter, who immediately rung a little bell; at which
Discretion came out, and the Porter told her what
onscience was, and whither he was going, withal giving
terpreter's pass to read; which when she had perused,
ed the marked the seal, she desired him to walk in. So
to the hall, and there came to him Prudence, Piety,
ty, and welcomed him to the house, and brought him a
and a few figs to refresh himself at present, till dinner
ready; for they supposed him to be weary and spent
ng up the hill Difficulty, not knowing that he had taken
and sleep in the house of Carnal-security. But he vo-
old them how he met with an old man as soon as he was
stage on the top of the hill, who invited him into his
nich, said he, is a stately palace on the left hand of the
; so he told them all that had happened to him in that
d how he was forced at last to take to his heels and run
n Mrs. Wantonness.
iety desired to know his name; and he told her, saying,
is *Tender-conscience.*
says she, Tender-conscience, you have escaped one of
est dangers upon the road; for the old man who enticed
his house is called Carnal-security, and his wife is is the
emperance, who is always to be seen with a golden cup
nd, full of inchantments, whereby she intoxicates those
t out of it.
con. Ay, says Tender-conscience, I believe that was the
gave me the juice of grapes to drink out of a golden
n we were entering the second court.
And did you see her two daughters, Mrs. Wantonness
Forgetfulness?
con. I know not their names, said he: but I saw two
young damsels waiting upon the Lady Intemperance;
ng overcome with the strength of the wine, fell to dally-
one of them, till at length I fell asleep in the other's arms.
These are the same that I mean, and they use to bewitch
estruction, if once they come within their arms, especi-
ey fall asleep therein: but how could you get out a-
they use to have so many tricks and artifices to entan-
that come once within their doors, that not one of ten
their clutches without suffering some great damage.
con. Oh, said he, I tarried talking and arguing the case
with

and the like; but the pleasures of the flesh mu
retreating from them. He that touches pitch
says the wise man; and he that stands capitulatin
tations of uncleanness, is in danger to fall. The
is hardened by cold and stormy weather; but in
prosperity, and the heat of lust, she melts, and bec
and yielding. Therefore well said one of old, *
which war against the soul. He does not say,
them, and resist them; but Run away from then
degree the same in that common vice which this a
and so shamefully abound in, I mean excessive
think they may safely venture into company withe
to drink; and, when they are in company, they
drink a little, without doing themselves any harn
ing that that little does but embolden them to
every glass they pour down depriving them of
resolution and strength to resist: and when they c
ful, whether they shall let this one glass more
throw down the fence of their soul, their reason,
to be polluted by the height of debauchery and f
their unguarded breasts a flood of vain passions,
fury of drink; thus by little and little the poor
wreck. In such a case the only remedy is, to
sions and temptations, to stop the avenues of
guard upon the senses, and to restrain the imagi
proper limits. A man ought not so much as to ta
ny pleasant or delightful, by keeping of which he
of his soul's health: much less ought he to follow t
them; nay, rather let him refuse when courteo
much better to be ill-natured and uncomplaisant

ace. If you please, let us break off our discourse for the and go to dinner, which is now ready, for the bell rings. all arose and went into the refectory or dining room, were more virgins of that society, waiting for their coming, welcomed Tender-conscience to the house, every one ta- him with a particular congratulation, and then they sat down ite order and silence After the divine blessing was invo- e of the virgins, whose name was *Temperance* carved the rest; for that was her office; while another of them, *Decency*, waited at the table. Here was no loud laughter ard, no offensive nor unseemly jests broached, but a mo- erfulness crowned the entertainment. They had plenty ot, variety without extravagance, and frugality and emed to hand in the dishes together. They eat to nou- e, not to promote lust, or cloy the appetite; and they the table lightsome and well refreshed, having returned the sovereign Giver of all good gifts, the Creator and of all mankind, for refreshing them with his good crea- Then one of the virgins named *Health*, proposed to the y, that it would be convenient and pleasant to take the the garden after dinner, to which they all readily consent- Discretion, Prudence, Piety, Charity, and Temperance, Tender-conscience along with them into the mount, which a lovely prospect of the country round about; and there down under the shade of a broad spreading sycamore, afresh into discourse. Tender-conscience being desirous the reason of their living thus in a society together, and the rule and manner of their life, Piety thus replied:

. When we were young and lively at home with our , we were daily exposed to innumerable vanities and fol- nd were carried away by the flood of custom; yet being ally inclined from our childhood, we by degrees, as we up, began to grow sick of our carnal education, and to the vanities and fooleries of the world, and sought for a where we might be free of them, and where we might the Lord both night and day in all holiness and purity of life; r, much inquiry and diligent search, at length we were in- d that a certain holy woman named *Religion*, had built her in this place; and she being an especial favourite of the of this country, was permitted to gather together a certain er of virgins, who were willing to renounce the world and this retirement with her, having a particular charter grant- m, whereby they should for ever be free from certain tax- posts, and homages, which the other subjects were obliged , on condition they would make it their business to observe nd such laws and statutes as the aforesaid holy woman Reli- ho d prescribe unto them, and to live in true obedience to mmands all the days of their life. Whereupon we were itly inflamed with a fervent desire to see this woman, and, ple, to come and live with her, (I speak for us all, because heard the rest of my companions here own the same incli- as myself had) so *we consulted* no longer *with flesh and* but immediately resolved to wait upon her, and declared *ntions, hoping* to find favour in her eyes, and to be ad- *into her society*; which we did accordingly; and having made

made her a visit, and heard her heavenly voice, we were
ed more than ever, and grew impatient till we were ta
the house. At length our wishes were fulfilled, our desire
ed, and here we lived ever since, and would not change
for the whole world; for this woman is of a sweet temp
all her laws are pleasant, *her yoke is easy, and her burden*

Charity. Not that we condemn all those who do not liv
a state, or just according to our rules; for without dou
do live mixed with the rest of the world, yet keep th
unspotted from the vices of the world: but they are ex
greater dangers; they run the risk of more temptations
For here one spirit and soul (as it were) animates us all
and purity are all that we aim at, and we mutually enco
another, assist one another, and forward one another in
tice of it. We have no care to imbitter us, nor vain pl
debauch us; we have no honours to tempt us to amb
riches to make us covetous. All our ambition is to app
selves blameless in the sight of God, and all the riches
are those that never fade away, the gifts and graces of
Ghost.

Tender-con. But I suppose you have some particular
rules, to which you are obliged to conform yourselves,
should be glad to know.

Piety. Yes, we have so, and I will acquaint you with
the best manner I can.

1. We are obliged to rise every morning before the
then we join all together in prayer and praises to the g
of heaven, thanking him for his past blessing, and imp
future favour and protection over us.

2. Then every one goes to their proper business, as t
their office, till the time of refreshment, and so again till

3. We are obliged to entertain all pilgrims that are t
towards the heavenly country, provided they shew their
give such an account of themselves as may be thought ec

4. At the close of the day, we are obliged to join ag
prayer and praise, as in the morning.

5. We are obliged to keep and maintain the King's
and to furnish all pilgrims with weapons and armour
against all dangers and disasters whatsoever.

These are the general and most important laws of ou
But, besides these, we have many particular rules of l
though very good, and in a manner necessary for our we
all which it would be too tedious to rehearse.

Temperance Only give me leave to insist upon the statu
deration in eating and drinking, which we are strictly cl
keep, under severe penalties, which I suppose you had t

Piety. It is true indeed, I had forgot to mention it, a
ry glad of that forgetfulness, since I have thereby
opportunity of discoursing more at large on that subject,
best able to do it, as being appointed the particular inter
this statute; therefore pray inform the pilgrim about it.

Temp. This statute of moderation in eating and d
grounded on this consideration, that Adam fell by eating
bidden fruit. The first sin that ever was committed in
by mankind was in eating. Now, though it be not cert

ceeded from some natural contagion in the fruit which
or from the venomous breath of the serpent that re-
d it to Eve, or from any other hidden cause, yet we
hat whereas Adam was before in the full perfection of
ure, being the living image of the glorious God, his
full of the beams of eternal light, his understanding
serene as the morning, his will regular, and obedient
n, his body perfect in vigour and health, beauty and
, impassable and immortal, no sooner had he tasted the
l, but a strange alteration befel him: the image of God
liately defaced and sullied, his soul grew dark and
s understanding and reason became dull and unactive,
ll went retrogade; in short, all the faculties of his soul
rated and disjointed. As for his body, it became weak
lthy, subject to divers casualties, sicknesses and infirmi-
t last to death itself. This was the effect of irregular
'or did the mischief rest here; but he transmitted it to
y; conveying all those ill qualities of body and soul to
n, whereby all the generations of men in the world are
same misfortune, corrupt both in body and soul, *con-
a and brought forth in iniquity.* But, as if we were not
nough in this original depravation of our nature, the
rt of mankind endeavour to encrease the misery, by
actual repetition and continual practice of the same
ttony and drunkenness reigning over the greatest part
ld. This is the reason why the statute of moderation in
drinking is so strictly enjoined to this society; and it
if all the world would observe it, then would people
l minds in sound bodies.

on. Wherein does this moderation in eating and drink-
?

n consists in bridling and regulating the appetite, as to
y and quality of meats and drinks.

m. Pray shew me how it consists in bridling the appe-
pantity.

t teaches us to eat and drink no more at a time, nor so
a day, than is requisite, to preserve the body in health,
nature, and refresh the spirits. It is a taming of the be-
inging it into subjection to the soul, that so the inferior
ay be subservient to the superior.

m. But how shall a man know how much will exactly
ep the body in health, to suffice nature, and refresh the
ce there are as many different constitutions in the
here are faces?

'he way to know this is, for every one to observe his
r, and they will quickly find out the true measure and
e of eating and drinking. Only take this for a general
it is by all means convenient to rise up from the table
petite, and to have a mind, after a meal, as well dis-
abour, for exercise, or for prayer, as it was before.
ts and drinks beyond this, breaks the rule of modera-
he end of eating and drinking is to refresh nature, and
ore vigorous and active, and not to render it dull and

Tender-con-

[illegible]
so does the soul flourish and triumph within herf
trary, when the body is sickly and weak, the
sympathy. He therefore that eats and drinks
thereby cloys his stomach, fills his body full of con
and sows the seeds of many diseases in his own b
is no friend to his soul, for she by this time gro
gish, dark and cloudy, sad and melancholy, and
sure and comfort. Whereas, on the contrary, h
appetite, and eats and drinks no more nor no of
sufficeth nature and refresh his spirits, his soul is
vigorous, sprightly as youth, and serene as the
light and comfort, and in an holy triumph she o
and basks in the rays of eternal happiness, despis
all that is in it, excepting her own tabernacle,
kept neat and clean, and therefore she takes deli
self therein, when like the eagles, she is tire
flights. Our bodies are the temples of the Ho
that pollutes them with riot and uncleanness is g
And therefore well said Solomon, *Be not a compa
bers, nor riotous eaters of flesh.*

Tender-con. I thank you for your good and
Now I pray shew me how moderation in eating a
sists in bridling the appetite as to the quality of n

Temp. In order to the better clearing up of th
cessary to look back to Adam, who we find ha
leave given him to eat of all the fruits of the
but only he was forbidden to taste of the fruit of t
ledge of good and evil. And afterwards, to int
took a special regard to the qualities of man's fo
[illegible]

ou, and the dread of you, shall be upon every beast of the on every fowl of the air, upon all that moveth upon d upon the fishes of the sea; into your hands are they very moving thing that liveth shall be meat for you, een herb have I given you all things; but flesh with the hich is the blood thereof, shall ye not eat. So that you n in this first licence to eat flesh, man was restrained t with the blood; which restraint was more particu- ed in the law of Moses, when the fat was also forbid- iten, in these words, Lev. vii. 23. *Speak unto the rael, saying, Ye shall eat no manner of fat of ox, of oat*, &c. which prohibition must needs have regard of fat. And a little afterwards, Lev. xi. 1. to the a separation made between the meats that were to those that were not; between the clean and unclean and fishes; which law was strictly observed by the rael throughout their generations, and so it is to this without doubt, it was on account of the different alities that reside in the flesh of these creatures that rbidden, and others allowed: and though this law by the coming of Christ, yet we find the apostles, in at Jerusalem, forbid the eating of things strangled, led the Christians to abstain from blood, Acts xv. l in the lives of the apostles it is recorded that some ained from all flesh during their lives. And not only but other Christians, were abstemious, living chiefly of the like sustenance, as Paul witnesseth in his epis- rinthians.

whole matter we may conclude, that all this caution at the difference of meats, from the beginning of the flood, and from the flood to the giving of the Mosaic m thence to the time of the apostles of Jesus Christ. ve been, had there not been some greater reason for ly to try men's obedience, or to furnish them with irtue and vice, as some hold. There must be some- atures of living creatures, some different qualities, ed one sort to be forbidden, another to be allowed. we are not obliged now to keep the law of Moses, find upon what ground many Christians take the li- contrary to the ordinance of the apostles of Christ, in and things strangled.

. I remember I have heard this point handled before tants; and to this last part of your discourse it has d, that Jesus said, *Not that which goeth into a man but that which cometh out.* And Paul says, *To the gs are pure.* And he called the doctrine of *Touch , handle not*, a doctrine of worldly elements; and iments.

then if that saying of Christ be taken literally, one on all manner of venomous living creatures without or hurt. Without doubt there is a discreet choice to our diet, as to the quality of the things we eat and every one in this is left to his own conduct; only this ought to be observed, that we forbear eating and h things as we find by experience, or know by com-

that was given to Christians in eating; shewing t
were freed from the strict and punctual observat
cal law, according to the latter, yet that never
obliged, by the law of prudence, and Christian
such an election of meats as might neither offend
terfere with the grand design of religion, whi
more holy and pure, not more licentious and pr

Char. Your mentioning the offence which may
rity, by a diffidute libertinism in eating, puts me
ther passage of the same apostle, where he says,
brother to offend, (or be scandalized) *I will eat*
world standeth, lest I give scandal to my brother
Certainly charity is the very flower and quintesse
tian virtue, the particular glory of the Christian
fulfilling both the law and prophets. He that pr
anity, and has no charity, is an infidel in masque
the faith, a religious juggler, a dead mimic of div
with the hare, and holds with the hound: he m
man, and damns himself; he is the very sink of s
the vices of the world disembogue themselves,
emunctory.

But lest I be mistaken by those that hear me gi
of a man that wants charity, I will explain myse
and give you a particular description of this radi
not mean by charity only that branch of it, whic
of material good works, in feeding the hungry,
the thirsty, clothing the naked, visiting and red
and captives, harbouring those that want a place
in, visiting and relieving, comforting and healing
like act of mercy: charity is of a far larger

but rejoiceth in the truth; beareth all things, believeth hopeth all things, endureth all things. This is the character of charity, and he that makes it good in his practice is a perfect Christian. A believer is a believer in his true co-mpion of the faith, *an Israelite indeed, in whom there is a living love in the temple of God*: he runs *with patience that is set before him*: he practises sobriety, righteousness towards God and man, and himself: his receptacle of goodness, the centre of piety, in which delight to inhabit: in all things he has a holy tenderness even to the curiosity and niceness of divine love: his body dwells on earth, his soul lives in heaven; he under the shadow of the trees of paradise; he breathes ire, and often tastes of the fruits of the tree of life.

pply this to the subject you have been handling. I say, endowed with this divine and supernatural gift of charity, loves God above all things, so he loves his neighbour and will in all things so comport himself, as to be void offence both towards God and man. He will (in all things incomply with the prepossessions, prejudices, and customs of a weak brother: *To the Jews he becomes as a Jew, that he may gain the Jews; To them that are under the law, as under the law; To them that are without law as without the law (being not without the law to God, but under the law to Christ) that he might gain them that are without the law: To the weak he will become weak, that he may gain the weak*; He is *made all things to all, that by any means he may save some.* With them that are will eat likewise, *asking no questions for conscience-sake (the earth is the Lord's and the fulness thereof.)* With the Britain, he will practise abstinence. *Whether he eats or drinks, whatever he does, he does all to the glory of God; giving offence neither to Jews, nor to the Gentiles, nor to the church of God; pleasing all men in all things, not seeking his own profit, but the profit of many that they may be saved.* 1 Cor. x. 31, 33. This is the practice of a perfect Christian; this is the sum of the commandments, the *non ultra* of both the law and gospel, and the aim of our statute of moderation in eating and drinking.

Discourse of Charity the whole company agreed, and Conscience expressed a more than ordinary satisfaction in the decency in her grave and moderate decision of a controversy he had raised. He had long been disturbed in his mind about this point, but was now convinced of the truth, and gave them hearty thanks for their edifying discourse, making a public acknowledgement and address to Charity for her evangelical instruction.

The virgin Temperance, who began this discourse of moderate eating and drinking, and whose proper office it was to expound that statute, called for two lamps, which immediately brought by Obedience, one of the waiters. Now the lamps gave but a dim light, so that you could hardly tell whether it was burning or no; on the contrary, the other was bright and clear. Then said Temperance, You see the difference between these two lamps, how the one affords but a dim light, and the other sheds her beams around with great

tion more about fasting, because I think you must
now as one mean to purify and cleanse the body,
more instrumental to the operations of the soul, I
formed what examples you have of fasting in scrip
ther it be now requisite and profitable for a Christ
what are the proper effects of it.

Temperance. It will be no trouble to me, but a d
you in this point, according to my ability, as it is m

Know then that fasting is a practice frequently
in the book of God, and warranted by the exam
good and holy men. We read that Moses fasted f
forty nights in the mountain: and though no ment
fasting before the flood, yet the lives of men in tha
world, in all probability, was a daily fast, or at le
al abstinence from flesh: So that what seems now s
burdensome a discipline, was then, peradventure
a natural and universal diet observed by all man
they preserved their bodies in an inviolable heal
prolonging their days almost to a thousand years.
these latter ages of the world, the bodies of men ar
er, and men count it a heavy task to fast once a mo
a year seems too much for some dainty constitutions.
several occasions of fasting among the people of G
Lev. xxiii. 27—32. There was a day of atoneme
to be yearly observed by the Israelites throughout
tions for ever, in which they were to fast and a
from even to even. This was an annual day of pub
injoined to the people for ever. It was customary
any mournful occasion, as David fasted when his
2 Sam. xii. 16, 17. and the men of Jabesh-gilead fa

eh, and he arose from his throne, and he laid his robes nd he covered him with sackcloth, and sat in ashes; l it to be proclaimed and published through Nineveh, by the king and his nobles, saying, Let neither man nor r flock taste any thing, let them not feed nor drink wa- . 5, 6.

s these solemn and public fasts, we read of some pri- o practised it, as the prophet Daniel, who fasted eks; in which time, *he eat no pleasant bread, neither wine within his mouth.* And this fast of his was so o God, that he sent one of his holy angels to him, him with the title of *A man greatly beloved*; bidding ar or to be troubled; *for*, says he, *from the first day 't set thine heart to understand, and to chasten thyself d, thy words were heard, and I am come for thy words. me to make thee understand what shall befal thy people days*, Dan. 1—15. And when he had thus comfort- ngthened Daniel, he revealed many wonderful and that should come to pass in the world. So that, by avours shewed to Daniel, we may plainly see how ligious fasting is to God. Many more examples of ht be produced out of the old Testament; but these shew that fasting was a duty often practised by the d, and by holy men under the law of Moses. And commends it, from the beginning to the end, by the Christ and John the Baptist, of Peter, Paul and the ostles, as well as by their counsels and exhortations: ore frequently inculcated than this duty of fasting, e writings of the New Testament; And, without all ow as requisite as ever it was, since we are liable to mities, exposed to the same temptations, and beset dangers as the former Christians were; against all fasting is the proper remedy. Fasting mortifies the nes concupiscence: it quenches lust, and kindles de- the handmaid of prayer, and the nurse of medita- s the understanding, subdues the passions, regulates sublimates the whole man to a more spiritual state he life of angels, the enamel of the soul, the great religion, the best opportunity for retirements of hilst the smoke of carnal appetites is suppressed hed, the heart breaks forth with holy fire till it be he cherubim, and the most ecstasied order of pure d spirits. These are the genuine and proper effects d frequent fasting, as they can witness who have private practice.

You have made me in love with fasting, by giving unt of it, and discovering its consequences to the , and I am resolved to make trial of it myself here- my opinion, as you describe it, it causes men to unto God, while his soul being, by abstinence and rawn, as it were, from the body, and abstracted ard things, retires into herself, and in the secret ta- ip she sits under the shadow of the Divinity, and en- ose communion and intimate union with God.

When

When Tender-conſcience had made an end of theſe wo
began to think of his journey: and giving them all his tha
he kind entertainment he had met with in this place, and
lly for their edifying diſcourſe, he roſe up to take his leave
hey roſe up with him and accompanied him to the armory
tood by the gate; and there they armed him all over with
and weapons of proof, as was the cuſtom to do to all
becauſe the reſt of his journey was like to be dangerous.
being infeſted with thieves and robbers, with ſons of B
murderers, alſo with fiends and devils. Alſo they gave
paſs, which he had delivered to them at his firſt coming
now they had all ſet their hands to it, to confirm and ſtre
the more, bidding him be ſure to have a great care of it.
conducted him to the gate, and wiſhing him a proſperous
he parted from them with tears in his eyes.

Now I ſaw in my dream, that Tender-conſcience wen
a good pace, till he came to the brow of the hill, where
lay down into the valley of Humiliation; but becauſe it
and dangerous going down, he was forced to ſlacken
and lean hard upon his ſtrong crutch; yet he was apt
could hardly ſtop himſelf from running, or rather tumbli
the hill; but at length, with much ado, he got ſafe to th
and came to the valley of Humiliation. Now all this va
kind of marſhy boggy ground, and was at this time all o
with water, ſo that there was but one way to paſs throu
ſafety, and that was over certain planks faſtened to
poſts, and joined one to another; for it was but o
breadth all the whole way, and that was a very narrow
ſet of planks was called the *bridge of Self-denial*, and i
quite over the valley of Humiliation. Now the water
high and touched the planks; nay, in ſome certain place
vered them ſo that a man could hardly diſcern his
ſight of this dangerous and narrow bridge did not a lit
rage Tender-conſcience; but, conſidering that it drew
night, he was reſolved to venture over; ſo on he went
ouſly, but with a very ſlow pace, becauſe of the excee
rowneſs of the planks, which alſo now and then wou
yield and bend under him, which often put him in a
they ſhould break, and he be drowned in the waters.
more to encreaſe his trouble, when he was got abou
over, the air was all hung full of nets, and traps, and
were placed ſo low that a man could not walk uprig
muſt be caught in ſome of them; theſe were planted
prince of the power of the air, to catch ſuch pilgrims
high-minded, and walked with ſtretched-out necks.
when Tender-conſcience perceived the danger that
before him, he ſtooped down, and crept upon his
knees, and ſo eſcaped the nets and gins; and he had
tage moreover, that he could go faſter in this manner,
ſecurely, without danger of tottering over on either
planks into the water, as he was often like to do, whe
ed upright. In this manner crawled he along, till he
got over, when he ſaw ſeveral boats making towards
ther ſide of the bridge, and in the boats there wer
rowed them, who hallooed and called after Tender-

rarded them not, for he was afraid lest they were some
bers or murderers which infest that country, and there-
ept on his pace; but they rowed hard after him, and
al arrows at him. some of which missed him, others he
with the shield of faith, Eph. vi. 16. that was given him
: King's armoury. Now the names of these men that
the boats, and shot at Tender-conscience so fiercely,
orldly-honour, *Arrogancy*, *Pride*, *Self-conceit*, *Vain-glory*,
e; which last happened to let fly an arrow that wounded
:onscience lightly in the cheek, fetching all the blood into
but did him no greater harm; so at length he got to the
e bridge, and then he was past the danger of the nets
so that he could now walk upright, and that upon dry
and he went on singing;

ough many toils and dangers I have run,
h pain and hardship I have undergone;
still my God has mingled sweet with sour,
imes he smil'd when he did seem to low'r:
hills and dales he led me by his hand,
ough bogs and fens, by water and by land.
feeds and clothes, and arms his pilgrims still
tecting them from danger, death and ill.
ugh Satan spreads his nets, and lays his gins,
trap the soul in labyrinths of sins;
by God's grace I have escap'd his wiles:
humble pilgrim Satan ne'er beguiles;
nility the soul's sure refuge is,
: lowest step that leads to highest bliss.

I saw in my dream, that Tender-conscience entered the
of the shadow of Death, and night overtook him, so that
stumbled in the dark, and he was ready to fall into the
r the quag, which were on each side of the narrow way;
ng in the midst of summer, the sun arose within a few
and so he enjoyed the day-light, which was exceeding
able to him, though he met with dismal and frightful ob-
or the valley is of itself very dark, and there hang perpe-
:r it such black and thick clouds of confusion, that what
n and what for death, who spreads his wings over this
the sun gives a very faint and dim light here: yet that
ined at this time served to light Tender-conscience along
ow dreadful way, where he heard, as he went along, a
al howling and yelling. But at length he got clear of all,
ne to the end of the valley, even to the place where Christ-
' blood, bones, ashes, and mangled bodies of men laying
ground; but now they were buried, and a pillar was
in this place, as a standing memorial of the cruelties that
cted by the two giants that lived in the cave hard by this
There was an inscription on the pillar also, giving an ac-
f all the righteous blood that had been shed in the world,
score of religion, from Abel's to that day: there was also
ary of all the sanguine laws that had been enacted on that
: by cruel tyrants, as by Pharoah, Nebuchadnezzar, Dari-
iochus, Nero, &c. There was a relation of a woman

and

thieves and robbers that infeſt that road, nor
Pope's party; for he maintained a great army un
cave being of vaſt extent; and his army uſed for
out, and commit great ſpoils and ravage in th
countries; but now Reformation kept as ſtrong a
had as much room in his cave to lodge them in;
they would fall and ſkirmiſh, ſometimes come to
and then the ground would be afreſh ſtrewed wit
and ſtained with blood, till they were buried out
this Tender-conſcience learned from one that
cave of Reformation, and fell into diſcourſe w
ſtood talking by the pillar.

At length the man having underſtood that Fe
came from the valley of Deſtruction, and was gol
venly Jeruſalem, was very inquiſitive after his c
place of his birth; for, ſaid he, I have heard my
I was born in that country too, and brought fro
young; and when my father came to this place, h
cuſtody of Reformation, with whom I have contin
and what is become of my father I know not, or
ever ſee him again or no: but I remember he uſe
ing to the celeſtial city, which I ſuppoſe is the ſam
you are now travelling: and therefore, if you w
company, I will gladly travel along with you, hav
of ſeeing my father there, or hearing ſome tiding
beſides they ſay it is brave living in that city, an
richeſt place in the world; therefore I would fai
you in hopes of getting into that famous city to dw

Tender-con. I like your motion very well, for I

: along with him, and he told me he had it from the
, giving me a strict charge to have a care of it.
n. What was your father's name, and from whence

h. His name was *Little Faith*; he came from the
cere.
n. Oh! I believe I have heard talk of him, if it be the
hat I mean, there goes a report, as if he were robbed
alled *Dead-man's-lane*.
h. I hope not so, though I am sure he had store of sil-
d about him besides some very rich jewels; nay I may
ed his whole estate about him, so that if he were robbed
ad, he is utterly ruined and undone. I am very much
at the sad news, and shall not be at rest till I have in-
her about it: therefore if you please, let us hasten to
in our journey; and it is ten to one but I shall be more
informed of this matter by the way. I will only call
e more friends of mine own, who are very desirous to
rds the heavenly country, and would be glad to take
nity of your good company. So he ran into the cave,
for Zealous-mind, Weary-o'-the-world, Convert, and
who all came out to know what he would have.
mind. Have! says Zealous-mind, you may be sure that
t he would have, when Seek-truth call us.
h. No, my friends I call you for your good, I hope,
il your own wishes; for you have often told me how
u were to travel towards the heavenly Jerusalem, and
a man going that way that would be glad of your com-
ny part I am resolved to go along with him; do you
se.
the-world. And I, said Weary-o'-the-world; for here
i this country but trouble and vexation, cares, grief,
nner of evil! I would not tarry a day longer in it, if I
cing. Come let us be jogging.
I burn with desire to go to that glorious place, of
e heard such renowned things: I care not what hard-
ergo, nor what torment I suffer, provided I may get
st.
And for my part, I like your company so well, that I
i you to the end of the world with all my heart. For
wisely, and tell such pretty stories, that you have won
art. I am ready to melt when I hear Seek-truth dis-
ich strange things as are in the heavenly country, and
er's travels from the valley of Destruction, and how
as entertained by the way at some good houses.
h. Well, if you are all agreed, come, follow me, and
you to the man that is now on his pilgrimage to Zi-
ls not far off from our cave's mouth, hard by the pil-
ry. So they all followed him with one consent, and
the cave, where they found Tender-conscience wait-
r appearance: then they went up to him and saluted
one; and, after some questions passed on both sides,
t forward together.
w in my dream, that as they were going up a piece
und, they saw before them a man walked an even

 modest

moderate pace: and they made haste to overtake hi
gait they guessed he was no ordinary man: As ear
observed, By a man's gait you may know what he
they came up to him, they saluted him courteously, i
ed their salutation with an air which discovered the t
peace of his soul.

Then Tender-conscience said to him, Sir, if a stra
the liberty to ask you a question, I entreat you to
tiny your name be not *Spiritual-man*; for I think I
before, and was told that you were called by that

Spiritual-man. Yes, said Spiritual-man, I am the
me for; and tho' your knowledge of me be but si
yet I very well know you and all your company,
see you so far in your journey towards the heaven
we are all going.

Tender-con. I do not wonder that you know r
low-travellers here with me, for I have heard a v
holy man, one Paul the apostle, say, *That you know
judge all things*, 1 Cor. ii. 15. and therefore I am
we are all so happy as to overtake you upon the r
shall have your good company to our journey's en

Spiritual-man. With a very good will; for it
keep company with those that set their faces Zion
going thither, as I perceive you are at this time: bu
man in your company, who, I doubt, will not be
this tedious journey, but will either faint by the wa
with the flatterer, or take up his abode at Vani
turning himself to Yielding, he said unto him, Y

ſending up clouds of a ſweet-ſmelling ſavour to
v the ſmoke of this incenſe keeps off all ſpirits and
id the fire upon the altar keeps off all wild beaſts.
ould be free from the danger of wild beaſts, let
ie a coal from the altar, and carry along with him:
d be free from the ſpirit and hobgoblins, let him
ienſe that in the treaſury of the altar, and carry it a-
; and as he travels through the wilderneſs, let him
a fire with a coal from the altar, and burn in-
ſo ſhall he be protected from all evil. Let him a-
it of prayer, and kindle true devotion in himſelf,
d uſe of the grace of God; for the heart of a de-
l one that fears God, is an altar of incenſe, always
y ejaculations, which are a ſweet ſavour or perfume
nch a man attracts the divine bleſſing & protection.
But how ſhall a man pray? in form, or without?
in ſilence?

m. That you may be the better ſatisfied in this
ght to conſider, that prayer is the ſoul's diſcourſe
n with God. Now, ſeeing that God knoweth all
ſcerneth the ſecret thoughts of our hearts, it is a
nt in private prayer, whether we uſe words or no;
ny diſcourſe and converſe with God as well in ſilence
; nay, better ſometimes, for ſilence preſerves our
l prevents wandering thoughts; whereas, when the
d in verbal prayer, it often proves little better than
s God complained of old, *This people ſerve me with
their hearts are far from me*. But however this ſi-
l prayer is a gift which all men are not capable of.
t that recollection of ſpirit, that compoſedneſs of
ray in this manner; and it is convenient that ſuch
e words. But whether they uſe a ſet form or no, in
material; only let me give this ſeaſonable caution,
uſe extempore prayer be careful not to commit any
itteringimproper expreſſions, vain repetitions, or uſing
which muſt needs be offenſive to the Divine
knows our neceſſities before we declare them, and
an humble and fervent application of our hearts to
we ſtand in need of. All the fine words in the
t this, all the rhetorical flouriſhes, the elegant caden-
t periods, are but a ſounding braſs and a tinkling cym-
s of God: And therefore good was the advice of
*en thou comeſt into the houſe of God, let thy words be
more ready to hear, than to offer the ſacrifice of fools*,
reby, that multiplicity of words in prayer, are but
f fools. And a greater man than Solomon has ſaid,
*uſe not vain repetitions, as the heathens do; for they
ey ſhall be heard for their much ſpeaking. Be ye not
unto them, for your father knoweth what things ye
efore ye aſk him.* Matth. vi. 7, 8. And therefore the
er which Chriſt here preſcribed them as a pattern was
ut comprehenſive, including in leſs than an hundred
ſeveral parts of prayer, as adoration, thankſgiving,
ation, interceſſion, &c. And this, no doubt, he pre-
pattern to others, that all who call upon God may

ey, and are going to the same country whither they
ise. Therefore wonder not at our unusual dress;
ary that all those who travel Zion-ward should be
iter the fashion of that city, that so their entrance
y be easy and without blame. This is the reason
not cloathed after the manner of this town, or of this
e have no abiding city here, but we *seek one to come,*
and maker is God. After Zealous-mind had made
eaking, some of the merchants left their affairs, and
elves unto the pilgrims, others mocked and derided
hey shook the dust off their feet and departed from
nd the merchants that had left their merchandise
ith them. And the people followed them out of the
ng and hooting at them; but they remembered the
ilt, *Cursed is he that hath set his hands to the plough*
, and looketh back, regarded not the ridiculous noise
ut kept on their course in the king's highway, neither
right hand nor to the left, but walked directly in
e Lord, till they came to the plain of Ease, where
, hearkening to the enticing words of Demas, were
go down into the silver mine to dig for treasure that
but the rest of the pilgrims would not turn aside out
follow after filthy lucre. Yet they had not gone far
them whose name was *Weary-o'-the world* was turn-
ook back toward the silver mine, when Spiritual-
him, catched hold of his arms, as he was facing
opped him, saying, Brother, here is a sight just be-
hich will convince thee of the danger of looking back
So he shewed him the pillar of salt into which Lot's
ned, which stood directly before them on the way
Weary-o'-the-world thanked him for his friendly ad-
assistance, confessing that he was tempted with a
overtousness, which made him attempt to look back
silver mine; but that he was glad he so timely pre-
his crime and his punishment, by shewing him the ex-
's wife, who, for looking back on Sodom, was turn-
r of salt.

in my dream, that the pilgrims went forward till
the river of God; their way lay along by the river
rew trees, bearing all manner of delightful fruits,
lgrims tasted, to their wonderful refreshment: they
the water of the river, whose virtue is to rejoice
e than wine; and there being pleasant green pastures
banks of the river, they lay down some time to re-
es there, and then rose up to prosecute their jour-
at length to the place that led down to Doubting-
was demolished in the days of Christiana's pilgrim-
passed by the stile that Christian and Hopeful went
hey were taken prisoners by giant Despair, kept the
er stopping till they came to the Delectable moun-
they again refreshed themselves in the gardens and
ting freely of the fruits that were therein. Now as
these Delectable mountains, they went at last to a
was at the top of all the mountains, and establishe
of the hills, and it was called the mountain of

Shepherds. Ye are welcome thus far in
you are on the top of the Delectable m
mountain of the Lord's house, and here
tribes, and languages, that are going the
only they tarry a while here to take the
mountains, and to partake of the fruits
ground, which are good to refresh and
wearisome travel. Moreover, we shephe
all the diseases that pilgrims are subject t
ney, and we minister freely unto them of
giving advice and physic unto the sick,
blind, the ears of the deaf, and loosen
dumb, causing them to shew forth the pr
To this end are we placed here, and o
comers, where we entertain the stranger,
widow, the rich and the poor, the wea
young and the old, at the King's cost, wh
all that will come to it, and hath made us
out to every one what they need: we ha
milk for them that are of ripe age. Our
nor night, neither do we cease crying ou
thirsty, let him buy milk without money,
for the Lord hath prepared a feast of fat th
ned; and he inviteth all men to his table.

Then the shepherds conducted them in
set before them such dainties as they had
all their journey; so they ate and drank
mightily refreshed; and afterwards the
to walk out and take the air of the mountai
found it the wholesomest, purest, and plea
for it was perfumed with the odour of ora
granates and citrons, and all manner of
upon the mountain in abundance; so that

phierds alſo ſhewed them many wonderful things of the as the hill of Error, and the hill of Caution: and, when came that the pilgrims were deſirous to purſue their the ſhepherds had them to their overſeer, whom the ſet over them, even one of their brethren, and a ſhep- this man they brought the pilgrims: who, when they ore him, bleſſed them, ſaying, *Peace be unto you.* And ſhepherds had told him who they were, and how far they

welled, and whither they were going, he anointed them certain rich and ſovereign ointment, which would exceed- engthen them in the reſt of their journey. Then the pil- bowing down their heads to the ground, took their leave venerable old man, giving him thanks for the kindneſs he wed them. Then the ſhepherds went along with them and them the door in the ſide of the hill, which is a by-way and lent them their perſpective glaſs, to take a proſpect celeſtial city through it; which, when the pilgrims had a of, they were raviſhed at the ſight of ſuch glorious things, ged to be there; wherefore they deſired the ſhepherds to m leave to depart; which was granted them; only the

ſhepherds

King of the country, which made them dispute v
and with a great deal of heat, one asserting, that
his opinion, another, that he was of his judgm
that he only had the right understanding of the
and pleasure: and each man quoted some article
King's statute-book in confirmation of what he
there was a great noise of hurly-burly among ther
they were ready to go together by the ears,
thought himself in the right, and all the rest in th
contended they, till Spiritual-man spoke to them
people, what is all this clamour for? Then they
loud talking, and gave attention to what he wou
proceeded:

Spiritual-man. I hear you very vehement and
troversy about the King's pleasure, one saying,
and another, that he is best acquainted with it.
mind of the words of Christ, where he says, "
say unto you: Lo, here is Christ, or Lo, he is
not: for there shall arise false Christs, and false
shall shew great signs and wonders, insomuch tha
sible,) they shall deceive the very elect. Behold
before; wherefore if they shall say unto you, B
desart, go not forth; behold he is in the secret c
it not: for as the lightning cometh out of the
even unto the west, so shall also the coming of th
Matth. xxiv. 23. 24, &c." Therefore I have
you all deceivers and false prophets, since you
good the character which our Lord has given the
one boasteth that he knows the King's mind; a
the best interpreter of his will, we are all out of

e from the valley of Destruction, and are going towar
enly Jerusalem, and shall be glad of thy company, if tho
long with us.

-reason. I am designed for the same place myself, an
ladly accept of any good company. But I suppose ye
go the same way as yonder shepherds shewed you, wh
more of it than the man in the moon; only it is their livel
tell a parcel of strange stories to travellers, makin
lieve they are servants to the King, and that it is their o
ntertain pilgrims, and give them directions for the wa
etend also to give them a prospect of the heavenly Jeri
rough a perspective glass, and to shew them one of th
of hell; whereas they are a pack of mere jugglers an
cheats, amusing the credulous and unwary travelle
ion, and romantic stories of heaven and hell, and usin
ents to delude them in their way thither, casting a mi
eir eyes, when they pretend to give them a glimpse
es of that place. For that is a deceitful glass throu
u looked, and presents you not with the true appearan
s, as I can prove at large, if you will be pleased to he
Nay, I can demonstrate before your eyes, without th
my glass, the situation and beauty of the celestial cit
y you the nearest road thither, as plain as that two an
ike five.

ual-man. Thou art as blind as a beetle thyself, and wi
tend to direct us in the way to a place, which thou nev
or knewest? Go get thee into thy den again, and go n
seduce poor harmless pilgrims; for we will not hearke
sinuating discourse, but keep on our way as the shepher
us.

-con. Nay, but pray let me hear what the man can say f
for he seems to be a smart man, and no fool; and ther
n would hear his reasons.

ual-man. Your curiosity is dangerous, and may cost y
herefore pray be persuaded to turn away your ears fro
of vanity and delusions. You have run well hitherto; c
so near your journey's end.

-con. I cannot be satisfied in my mind, unless I he
's arguments; for he seems to have something extraord
his very face, and more in his words.

s mind. To the empty are empty things. If this man
ate, that he will tarry, let him tarry alone; why shou
time for his folly? Let us hasten forward to run the ra
t before us.

ual-man. No, brother, let us rather *bear one anothe*
and so fulfil the royal *law of Christ* our King. Let us pi
nity, as Paul exhorts us in the like case: *Brethren*, says h
an be overtaken in a fault, ye which are spiritual, restc
one in the spirit of meekness; considering thyself, lest th
empted. Gal. vi. 1, 2. And another Apostle saith, *B*
f any of you err from the truth, and one convert him,
w that he who converteth a sinner from the error of his wa
ve a soul from death, and shall hide a multitude of si
erefore, since this our brother is tempted with a vi

curiosi

of a near kin to the royal family of hea
are gentlemen, I hope you will use me
due to my birth and extraction, and no
proachful names and scurrilous language,

Spiritual-man. I cry you mercy, Sir;
ry well, and honour his noble birth and
give me leave to tell you, your mother
scurs quality, and a notorious strumpet,
excuse us if we esteem no better of you
a very degenerate son, a mongrel breed,
mother's vices than your father's virtue
overseen when he suffered himself to be de
mon drab as she. Her name was *Sense*,
life, an old doating sot, that minded n
drinking, and sleeping; his birth place b
a dunghill; this was your goodly grand
side. Now he used to prostitute your
young, to all comers and goers; and, amo
your father fell in love with her once up
her, and begot you. So that you have n
your high birth, but rather to be ashamed
ty in committing folly with such an adu
Besides, what signifies your being his son
endued with his princely virtues? and he h
after he had denied himself by copulation
he was once quick sighted as an eagle, but
in this you resemble him to the life, for
was active and sincere, but now dull an
also you are like him, for you are heavy a
rations, and as uncertain and wavering
could take notice of a great many more il

be ſtaggered at his firſt words, and has an itching
r what he can ſay for himſelf, perhaps he will have a
of the man, if we ſhould refuſe to converſe with
ght think that we were aſhamed or afraid to ſtand the
naſted demonſtrations, and ſo would conclude the
ſide: therefore, for his ſake, have patience a while,
not but I ſhall convince this man of his error, and
d his peace if not recant his ill-grounded opinions,
of God, and the edification of us all, eſpecially of
g Tender-conſcience.
agreed to tarry and hear out the diſpute between
iritual-man bid Human-reaſon wave all further pre-
his birth and family, and fall upon the point in
; as quick a diſpatch as he could of the matter.
/on. Well then, I tell you in ſhort, you are out of
nd if you follow my directions, I'll ſhew you a far
ore ſecure road to the heavenly country. I believe
ere is a God, as well as you, and worſhip him day
nt I take not up this belief, nor practiſe this worſhip
s's credits. I do not blindly pin my faith on other
, nor worſhip God according to the tradition of men,
ut I lay a ſure foundation of my faith. I behold and
this wonderful and glorious fabric of the world,
ular deduction, I trace the footſteps of an eternal
illſt climbing up the chain of inferior and ſecond cau-
th faſten to the uppermoſt link, and clearly ſee the
eme cauſe, ſource, and ſpring, of all things viſible
Thus, as common bodily objects are the firſt and
f this chain of cauſes, ſo my ſenſes are the firſt and
ep to my faith, whilſt by a chain of rational inferen-
firſt and laſt things together, and I make my ſenſes,
aith, to be all proportionally ſubſervient to the ado-
he eternal Godhead. Thus I obſerve a due order,
t which is natural firſt take place and then afterwards
ſpiritual; whereas you take a contrary courſe, and
hearken to theſe blind guides, the ſhepherds on you-
n. For they teach you to begin at the wrong end,
e the ſervice of our ſenſe and reaſon, which are the
perties of our nature, to believe, by an implicit blind
ctrines and opinions of ſuch a number of men, pre-
were divinely inſpired, and not only ſo, but to be-
es that were diametrically oppoſite to your reaſon,
mon ſenſe and experience of the whole world. As,
, they teach, and you muſt believe, that one can be
hree are but one, contrary to the firſt principles of
n: that God is man, and man is God; that a virgin
ve a ſon, without the help of a man, and, after her
emain a virgin: with many more opinions of the like
nſiſtent in themſelves, and with other fundamental
nature.
. If all be true that this man ſays, then for aught I
guilty of downright popery: for I have heard many
rned men ſay, that the great ſecret of that religion is
s proſelytes believe, by a blind implicit faith, things
trary to common ſenſe and reaſon; and if we are guil-

mond; but now it is shattered into pieces: we
fragments or sparkles of the original jewel; we
thing but some broken remnants of reason escap
shipwreck of human nature, which still float up a
of uncertainties. We grope as in the dark, an
cern the things that are familiar with us. Our
natural are liable to a thousand mistakes, our inf
incoherent, and all our faculties turned upside
course commonly is rather rhetoric than reason,
snatch of the serpent's subtle sophistry or the wo
sinuating eloquence; these generally supply the p
culine reason, while the sophist does but mimic
and both they and the orator act the divine; as t
in his specious and formal accusation of the shep
cation of his own way. For,

In the second place, suppose we grant his gre
and that reason is perfect in its exercising itself
jects; yet its inferences from thence are but the
quence and sophistry, while he would endeavou
that divine and supernatural things are the objec
son also. It is just the same thing as if he would
vince us, that we may hear with our noses, and s
We may as well do this, as discern divine and su
by natural and human reason. God hath endowe
ent faculties, suitable and proportionable to the
that engage them. We discover sensible things b
tional things by our reason, things intellectual by
ing; but divine and celestial things he has reserv
cise of our faith, which is a kind of superior sense

upon the account of his worship. To this end was he so
ly nice (if I may so speak with reverence) in all those
ictions he laid on the children of Israel, as to his worship p
o Moses in the mount an exact pattern of the tabernac
s vessels, instruments and appurtenances: he prescribed
ular manner, rites, and ceremonies of his worship, no
f which they were to transgress, under pain of death
at needed all this caution and severity, if it were a mat
ferent, as this man makes it, how God is worshipped:
, if, by patching up half a dozen of natural reasons to
: can prove a Deity, and pay some homage or acknow
to him as such, that all is well with him; nay that he is
diest and nearest way to heaven; in the mean while
g that we go round about, if not a quite contrary way
up our religion on no less credit and authority than tha
revelation. This he calls laying aside our senses and ou
believe by a blind implicit faith, the doctrines and opi
certain number of men, pretending to be divinely in
ad not only so, but believing doctrines diametrically op
our reason, and the common sense and experience of the
rld. But tell me, O vain man, how do we lay aside our
our reason, when we use both in a due subordination to

Faith itself comes by hearing, which is one of ou
e hear the glad tidings of the gospel preached to us, and
s are brought into subjection to the power thereof: Na
on taught us to believe there is a God, but faith teache
elieve in him, and how to worship him. The thing
believe of him are indeed far above our senses and rea
not contrary to them; nay, in this our senses and rea
nstrumental to our faith, that when we read or hear an
racles done by Christ and his apostles, our reason tell
could not be done but by the mighty power of God
God would not by such miracles give testimony to a lie
e consequently our reason teaches us to believe tha
l his apostles were really such as they professed them
be, he the son of God, they his servants and men inspire
oly Ghost, and consequently that all their doctrines were
ow then can I stumble at the doctrine of the Trinity, th
on of Christ, his being conceived without the help of
brought forth of a virgin? she remaining a pure virgin
my reason is serviceable to my faith: One leads me by th
he vail, the other draws it back, & discovers all the sacre
. Yet still let reason keep her distance, she is but the hand
h the mistress; sense & reason attend in the outer court
mple, but faith enters into the Holy of Holies. *Now with
it is impossible to please God. Faith is the evidence o
seen, the substance of things hoped for.* This is that fait
u, O Human-reason, hast so much contemned and vili
is that faith which the shepherds recommended to us
t perspective-glass through which we saw the glories o
ial Jerusalem: Therefore cease henceforward to speal
e way of the Lord: cease to pervert the souls of such a
Lord in sincerity and with an humble faith.

he had made an end of these words, Tender-conscienc
into tears for grief and joy; for grief, that he had suffe

ed his mind to be warped by the seducing eloquence of the son; and for joy, that Spiritual-man so well answered and refuted his arguments, which made him address himself to Spiritual-man.

Tender-con. I am heartily sorry that my foolishness has hindered all the company for so much time, while we have been a good way on our journey. Now I am fully satisfied. Human-reason is but an *ignis fatuus* to the mind, a false deceiver; and therefore let us leave him to his den of fogs and proceed in our journey.

Then I saw in my dream, that they went forwards, and Tender-conscience sang:

Vain Human-reason boasts himself a light,
Th' but a wand'ring meteor of the night;
Bred in the bogs and fens of common earth,
A dunghill was the place of his high birth;
Yet the impostor would aspire to be
Esteem'd a son of noble pedigree:
Vaunting his father's titles and his race,
Tho' you see *mongrel* written in his face.
A better herald has unmask'd the sham,
And prov'd a strumpet was the juggler's dam.
In vain he seeks on pilgrims to impose,
In vain he strives to lead them by the nose.
The cheat's discover'd, and bright truth prevails
When humble faith does hold the sacred scales.
Reason and sense are but deceitful guides;
A better convoy God for us provides.
Celestial truth dwells in th' abyss of light,
Wrapt up in clouds from Human reason's sight:
He that would see her, as she's thus conceal'd,

occasion of it; and Spiritual-man desired him to acquaint th
any with the occasion of this sudden motion. Then Conver
g them, if they would escape death, or very near danger
ey must not offer to sleep on that ground, promised to giv
an account of his life in short, and desired them to giv
attention to his words, which would be a means to kee
waking. So he began:

vert. You may remember, the shepherds, at parting, ambi
good and wholesome advices, bid us have an especial ca
sleep on the Inchanted Ground. Now, when I saw som
company inclined to sleep, I called to mind, the shepherd
tations, and also my own former miscarriage in this poin
made me burst forth into tears, to think how far I hav
back from heavenward by reason of sleeping in this place
what danger you would all have run, should you but have lai
on this Inchanted Ground; for this is the place the shep
told us of.

ritual man. Blessed art thou of the Lord, O happy youn
who last prevented us from sleeping in this place. Pra
tain us with a relation of your past travels, for I perceiv
ur discourse that you have been this way before now.

vert. It is possible that you may have heard of one *Atheist*
met Christian and Hopeful a little way from this place, a
travelled to the heavenly city. I am the man, though m
be now changed; nor was that my proper name, but wa
me after my sleep on the Inchanted Ground; for my nam
e was *Well-meaning*, but now is *Convert*. I was born in th
y of Destruction, and brought out from thence very youn
y father; but as we came along by that man behind us, eve
uman-reason, I was so pleased at his discourse, that my fa
could not get me along with him, but I must needs tarry
to converse with Human-reason, telling my father, that h
old and crazy, I should soon overtake him. But Huma
n had such enticing ways with him, that I had not power t
his company a great while; nay, and at last, when he sa
would go, he would needs accompany me to this plac
at parting he gave me something to drink out of a vial, whic
ld me was an excellent cephalic, and good against all the di
ers of the brain, to which travellers are liable, by reason o
and colds, and the like; and so he took his leave, and wen
to his cave. But he was no sooner gone, than I fell asleep
is ground, whether through the influence of that liquor h
me, or through the nature of the vapours which arise out
round, I know not, but my sleep seemed very sweet unt
and I believe I had slept my last there, had I not been use
my childhood to walk in my sleep; for, getting up in n
, I walked back again the same way by which I came, till
quite off from the Inchanted Ground, and there I met wi
tian and Hopeful, who were going forward to Mount Zio
hen they had told me whither they were going, I fell a laug
eartily at them, calling them an hundred fools for taking u
em so tedious a journey, when they were like to have n
for their pains but mere labour and travel. Now all th
my brains were so stupified with that liquor which Huma
n had made me drink, that I was not sensible I had been
all

sleep, but was as one in a dream, and my fancy was po
with an imagination, that I had been as far as any pilgrim
go, but could find no such place as the heavenly Jerusalem
therefore I believed there was none, and so I told them
however they would not hearken unto my foolish words, b
forward on their journey, and I kept on my course
ward, until I came to the town of Vanity, where I t
my lodging for a great while, till once upon a time, bein
of the public shows in the fair, I was struck with a thun
from heaven, which had almost cost me my life; for I wa
to keep my chamber a whole year upon it. Now, in this tim
confinement, I began to think of my former life and the
condition I was in, if it should please God to take me awa
made me weep day and night by myself; I fasted also,
ed, and humbled myself before the Lord in secret; and
a vow unto God; that if it would please him, to rest
health again, I would undertake a pilgrimage to Mount
the first opportunity that I could meet with to have com
God heard my prayer, my vows, and my tears, and re
again in a little time, and I walked abroad, and soon
wicked town; and remembering that I had an acqua
two in the cave of Reformation, men of sober disposition
ligious lives, I resolved to go and see them, if perha
prevail upon them to go along with me. So I went a
to the aforesaid cave, and found my two friends there
often broke my mind to about this matter; but they
till we could get more company, telling me that it wo
long before some pilgrims would come by; which made
for the happy hour when I might hear of any travellers
going that way. In the mean time, while I abode in
and conversed with a great many men there, and, amon
I prevailed on Zealous-mind and Yielding to go along
for my friends names were *Seek-truth* and *Weary-o'-t*
whom we have in our company now. So when Tend
ence came by, and was looking on the pillar of Hist
truth happened to see him, and, knowing by his habit th
a pilgrim, he presently struck up a bargain with him to
company, and called the rest of us out of the cave: a
off from which we overtook Spiritual-man, and so we
company, and came along together, not one of us bu
being lost. He must needs have followed the seducer in
of Vanity, and so surfeited with excess of wine which ki

Now I saw in my dream, that the pilgrims by this t
got over the Inchanted Ground, and entered into the
Beulah, whose air was sweetened with all manner of
perfumes, which revived their drooping spirits, grown
almost stupified with walking over the Inchanted Grou
were trees growing, whose fruits never fade away, a
leaves are always green. In this place there is a
spring, the birds always singing, the meadows adorned
ers, and all things abounding that are delightful, for it l
sight of Paradise, and the shadow of the celestial city rea
Here they walked, and comforted themselves with the
which this goodly land afforded, reflecting back upo
and hardships they had undergone; they solaced themse
the thoughts, that now they were near their journey

view of the celestial Jerusalem, which they had so fervently desired to see. The farther they walked right the glory of that place be seen, and the more they long to come to it. So they spurred one ano- with comfortable words, saying, *Come, let us go up of the Lord; our feet shall be standing in thy courts, O* In the sight of angels we will sing unto thee, O Lord, re in thy holy Temple.

hey passed along, they came to certain vineyards red to the King; and the keepers invited them in, *in, ye blessed of the Lord, and taste ye the wine that eart of God and man.* So the pilgrim's went into the nd drank of the wine thereof, which inebriated them nd joy, with desire and hope. to the King's face, of keepers of the vineyards told them many glorious g, that he was *the fairest among ten thousand, there- us loved* him, and ran after the odour of his ointments, o, that he was a great lover of pilgrims, and that he upon him once to be a pilgrim. Many more good ons they gave of him, which made these men impati- got to the city: so they left the vineyards, and went run, as it were, for their lives. Thus they continu- till they came in sight of the gate; but in a kind of were stopped by a river, which was very deep, and e to go over it,

I saw in my dream, that there sat a multitude of n, and children of all nations, tribes and languages, of the river, and many were in the river. So when came down to the river-side, they sat down likewise and began to question one another how they should so they asked of some that were sitting there before ner there was any other way to go into the city? and ed them, No. Then they were greatly perplexed in nk how they should get over this river. But Weary- l said unto his companions, Be not discouraged because for I will venture in first, and according as it fares may act. If I get over in safety, then ye may se- w; but if I sink and perish in these deep waters, then ur choice before you; do what seems good in your So he boldly rushed into the river, plunging himself nd ears in a moment; and they never saw him arise h did greatly dishearten the rest of the pilgrims, and not what to do, or which way to turn themselves. were thus disconsolate and melancholy, there came n a man in bright clothing, who said, *Peace be unto your hearts be troubled!* because of the man who just l the river and presently sunk out of your sight. His *ary-o'-the-world*, and his circumstances answer his e has a long time lain under great discontent, because this life went not smoothly on his side. He has met many crosses and losses, vexations and troubles in He has been crossed in body, soul, and estate, in ildren, and friends: now all these together made him world, and resolved to go out of it. But he suffered e things for righteousness sake, or for the name

ters of this river, and die no more. It is not e
of the world; but to be weary of sin is that whi
the sight of God, and of great price. Besides,
sumptuously to have rushed into the river himf
but should have waited till the King's pleasure
him as you see many sitting along the river sid
the King's command. And now I am sent with
der-conscience, to tell him, it is the King's
come next. So Tender-conscience prepared
King's summons: but his heart panted, and all
to think of what was become of Weary-o'-the-
he should sink likewise. Whom, when Spiritu
agony, he comforted him, bidding him be of g
You are not the first, neither will you be the l
through this river; all that have been before yo
been forced to go through this river, except
and so must all that come after you. Death is
to God and nature, and it must be paid one tim
or later. There is an appointed time for all
and after death to come to judgment; therefor
that which cannot be avoided.

Tender-con. I am not so much afraid of dea
come after: I fear I shall never see the city of
ly Jerusalem, whose glittering walls and turrets
when we passed through the lands of Beulah;
into a land of darkness, where my feet will st
mountains, a land without light or order, wher
thing but sempiternal horror and confusion.
makes my heart-strings ready to break, and m
one against another. Oh, that some one wo

ere he could find no bottom; so that his head was co
ter, and he had sunk away, had not the shining on
him come to his assistance, and catching him by the h
d, held his head above water, till he came over to
osite bank, where it grew shallower, and he beg
th ease, till he got clear of the river; and when he
back on the other side, he leaped for joy, finding hi
nationsly light and active, that he thought he could
garments which he wore all the way were very heavy
from him in the river, so that now he was as ligh

w I saw in my dream, that the shining one had no soon
n the shallow side of the river, but he went on the
and bid Spiritual-man, Zealous-mind, Seek-truth,
ert, follow him into the river; which they did, whil
g one flew over their heads to the other side, where
onscience stood encompassed by five or six men in l
ing. So the four men waded through the river with

ent circumſtances: for Spiritual-man having been in dee
before, tho' not ſo deep as theſe, had got ſome ſkill in
and keeping his head above water; but poor Convert a
truth were at a great loſs when they came towards the
the river, where the waters were at the deepeſt; ſo
cried out for help unto him that is able to ſave; and the
was heard, and a hand was reached forth which buoyed
till they came to ſhallow ground. So they walked through
of the river with eaſe, and came to their brethren on
ther ſide. But as for Zealous-mind, he thought to ge
ſafer than any of them, and therefore privately he had gat
bundle of reeds, which grew by the river ſide, and he reſte
ſelf on himſelf on them; but when he came to the middle
river, the violence of the current carried away his reeds,
ſunk to the bottom, and never was ſeen more.

So in my dream I aſked one that ſtood by me, what was the
ſon, that he who had appeared ſo forward all along in his
nea ſhould now ſink at laſt? And he anſwered me, It is
gh to be zealous and forward, but to be humble and cha
s alſo requiſite. This man was of a fiery temper, and ha
eal indeed; but it was a diſorderly zeal, not tempered with
rity and prudence: likewiſe he truſted in his own ſtrength, as
ſaw by his leaning on the bundle of reeds; now this was his pro
for had he called on God for help, peradventure he might ha
been ſaved.

So I ſaw in my dream, that the four men, even Tender-
ſcience, Spiritual-man, Seek-truth, and Convert, welcomed each
other to that ſide of the river, and the ſhining ones welcome
them likewiſe; and there came a bright cloud and covered the
all, and they were carried up in the cloud and covered the
paths of air; and as they were
told them

rders that the gates ſhould be opened to the pilgrims; for tered in; and juſt at the entrance, one met them, and ſaid ſm, *Come in, ye bleſſed of my Father, inherit the kingdom pre-r you from the foundation of the world; enter ye into the joy Lord.* Then a multitude of the heavenly hoſts, with harps hands, met them, and ſang a ſong which no man under-it themſelves, and ſuch as are thought worthy to be ad-into that bleſſed place. So I awoke, and behold it was AM.

FINIS.